

QUESTION BOX

(Answers will be found in this Issue)

1. Who came near going to Mexico unexpectedly?
2. There was a grand total of 37,462—grand total of what?
3. What is the pageant of missionary interest which has seventeen characters in it?
4. "But I like the plain old phrasing"—what is it?
5. What is the special prayer topic for January 18?
6. Think of editing or translating thirty-six versions of the Scriptures! Who did that?
7. To what place should all mail for MISSIONS be sent in future?
8. A most interesting woman's hour was led by—who, and where?
9. What institution is now offering a practical course for wives?
10. There is a Spanish Baptist Mission in Brooklyn—what church is it connected with?
11. "The only crown I ask" is—what?
12. There is a wonderful model at 276 Fifth Avenue that came from China. What is it a model of?
13. Who was afraid of white people but not of brown ones, and how old was she before she got over it?
14. What did the old Filipino father say at the Christmas tree when his children got presents?
15. How many churches raised their quotas in full?
16. What must we claim, like Isaiah?
17. I see that the Bible fits into every fold of the human heart. Who said that?
18. In how many languages and dialects are there editions of the Bible?
19. There is said to be only one way out of our perplexity. What is that?
20. What is the first program in the Packet?

Beginning November, 1920

SUBSCRIPTION RATES

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TO MINISTERS, ONE DOLLAR. FOREIGN
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AGE, 25c extra.
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delay.
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and NEW ADDRESS when requesting
change.
Change in address must be received by
the 15th of the month. This is necessary
to have change made for the next month's
issue.

MISSIONS

A BAPTIST MONTHLY MAGAZINE

HOWARD B. GROSE, D. D., Editor

Address—276 Fifth Avenue, New York City

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Merry Christmas As Seen in Mission Fields



A Christmas Tree at Cecelia Kindergarten, Suifu, West China

THIS charming picture came from Mrs. C. E. Tompkins, who first went out to China in 1902, and has just reached China on the return journey with her husband, Dr. Tompkins, after a year's furlough, in which she has regained her health. As head of the kindergarten work she is filling a large place. She calls attention to the face of the boy in the front row next to the right end, and asks if you think his face has any different expression, revealing any different characteristics. Then she tells us that his parents and grandparents are Christians. Certainly there is a difference, and the smile is not the whole of it. It is the difference that Christmas—and all that Christ-come means—makes in the life. Christianity alone can put a smile on the face and a song in the heart of the children of China or any non-Christian land.

Read in the pages of this issue how Christmas is observed in some of our mission fields. These sketches should lead many readers to resolve that no mission field at home or abroad shall be without Christmas reminders next year. Let us start now a Mission Christmas Gift League for the world's children, who otherwise would go giftless. We commend this idea to the W. W. G. and C. W. C.

MISSIONS

VOLUME 11

DECEMBER, 1920

NUMBER 11

Christmas Greetings to All Readers and Friends



MISSIONS brings its Christmas messages in the form of sketches by missionaries in various fields in different lands, showing how Christmas has made its way and impress there, and how the glad Christmas spirit is imparting itself in lives that sorely need its hope and cheer. These messages will not only lead our readers to appreciate more keenly what it means to be reared and living in a Christian land where Christmas has always been a part of their lives, but also to plan to insure such Christmas remembrances next year as shall make possible Christmas trees and celebrations in every one of our stations at home and abroad. The one thing necessary to remember is the length of time it takes to send the gifts and be sure they will reach their distant destinations in time.

The illustrative feature, "Christmas with the Brownies," which fills the center pages (672-3), is due to Mrs. Montgomery. She received from Miss Cora W. Sydney, of Capiz, Philippine Islands, a poetic version of a Christmas celebration at the Mission, and conceived an illustrative setting which she asked Miss Bertha Bennett, the artist-originator of our Puzzle Page, to create, with the happy result now given. Good use of the picture and poem may be made in kindergarten and junior classes in Sunday school. Indeed, especially good for celebration programs would be this poem and selections from the effective Christmas sketches, such as Mr. Russell's "Joy-Box," for instance.

We do not forget that the leading topic of the issue is "The Bible and Missions," and the opening pages will furnish excellent material for use in program preparation as well as stimulating reading for all. The Bible study period continues for the first three months of the new year, and we shall not fail to provide other material, including a survey of our Bible work in the past and what we are specially called upon to do in the future. We have tried to present the subject in such manner as will furnish aid to preachers, teachers, and program-makers.

It is a pleasure to introduce our readers to Miss Applegarth's new missionary story, "The Career of a Cobbler," which will prove as interesting as it is original. There is a deep human interest in Mr. Ramsey's article on "The Plight of the Child in Europe." This emphasizes the appeal which we are making for the suffering Baptists, whose children are included in this description. This is the month when the children are closest to the thought, as we remember the Christ-Child, the babe of Bethlehem.

Readers will not fail to consider prayerfully what Dr. Aitchison says in answering the question, "Is It True?" Nor the symposium in which leaders in the denomination express their opinions concerning our immediate duty and privilege. Mrs. Salquist's "Christmases I Have Known" and Miss Howell's "Christmas Under the Palms," are worthy of special mention.

The field reports, including the Assam and Japan conferences, are full of encouragement. The fields are certainly white unto the harvest, but true is it still that the laborers are too few, and the call is therefore to prayer. Do not miss the Packet of Programs in the Open Forum, nor the new feature, "The Book of Remembrance." For the Index, which represents modern library skill in this difficult work, we are greatly indebted to Librarian Frank G. Lewis and his associates of the Crozer Theological Seminary.

Our club managers will please note that the increase in price applies to all renewals that belong in date after November 1. Some subscribers whose subscriptions do not expire until after that date have asked if they would be expected to begin again November 1. Of course not. The new rate begins only on the expiration of the subscription. The one thing is to see to it that the subscriptions do not lapse.

Note that after this date all correspondence for MISSIONS, including subscriptions and changes of address, should be sent to the one address, MISSIONS, 276 Fifth Avenue, New York. This will avoid confusion and delay.

The Bible—the World's Supreme Book

ITS TRANSLATION, PUBLICATION, AND DISTRIBUTION, WITH QUOTATIONS FROM NEW BOOKS, AND TESTIMONIES TO ITS MARVELOUS TRANSFORMING POWER

MARVELOUS, the preservation of the Bible. God has taken care of his Word, and will continue to do so. Our need is not to worry about the safety of the Bible, but to know it, love it, and live it. King Jehoiakim, who "cut it with the penknife" and burned it (see Jeremiah 36), typifies those who since that ancient day have cut away at and attempted to destroy the sacred Word; and the result then, as shown in the sequel, has found its parallel ever since. Man can destroy himself, but the Word of the Lord abideth forever. And the miracle of its origin, production, translation, and transmission through the centuries and in all lands is only equaled by the miracles it has wrought in transformed lives and conditions wherever it has gone.

BIBLE TRANSLATION

Bible translation, from the third century B. C., when the Old Testament was translated into Greek (the Septuagint Version), down to the present, when nearly "every man in his own tongue" may read the Word, forms a wonderful story of heroism, martyrdom, and special providences. In Chapter III of "The Bible and Missions" Mrs. Montgomery rapidly sketches the process of translation. Fuller accounts of versions and revisions are given in Tercentenary Leaflets 2 and 3, issued by the American Bible Society. We have space here for only a glance at the English and missionary translations.

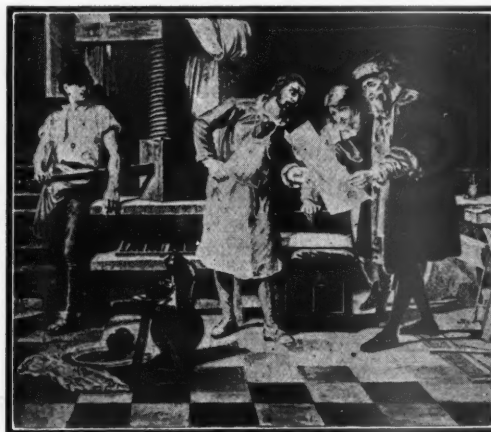
The greatest translation of the Bible during the early centuries of Christianity was that by Saint Jerome, into Latin, known as the Vulgate. From this text the first great English translation, that of John Wycliffe, was made. This was circulated in manuscript only, about 1360 to 1384, before the days of type. Its reading was forbidden, and attempts were made to collect and burn every copy, but 170 are still in existence. The first printed copies were made in 1731. Wycliffe escaped death through the grace of the queen mother, but fifty years later ecclesiastical malevolence ungraved his bones, burned them, and cast them into a near-by brook.

William Tindale, whose translation gave the English people the Bible, in 1525, paid for this incalculable service with his life. He was strangled and his body burned October 6, 1536, but his last words, a prayer—"Lord, open the eyes of the King of England," were speedily answered. It is said that the 6,000 copies of his English Testament, smuggled into England in spite of Henry VIII's efforts to prevent it, revolutionized the country. Men and women were burned for having and spreading this Testament, "but the leaven was in the meal and it was too late to get it out."

This was the people's common Bible till the Geneva Version came in 1560, and these two formed

the basis of the King James Authorized Version (1611), which for three centuries has been the Bible of English-speaking people everywhere. The greatest masterpiece in the English language, with its stately and incomparable style, it still holds its place in the affections of the great host of Bible lovers, and will long do so, though the Revised Versions of 1881 and 1885, English and American, are widely used. Whether it was the Geneva or the King James Version that came with the Pilgrims in the Mayflower, this much is certain, that upon the Bible was founded the Christian commonwealth they came to establish. By the Bible precepts their lives were directed, from the Bible as the inspired and divinely authoritative word they derived hope and sustaining strength, and it is thus to a Bible heritage that we of today owe what we are, have, and enjoy.

With the modern missionary movement came a new era of Bible translation, and a new chapter of heroism and special providences. It is truly said no other book has ever been so translated or stood triumphantly the test of translation. The saving truths of this universal gospel shine out in every tongue. The life stories of these missionary translators—Carey, Judson, Marshman, Martin, Morrison, Moffat, Gützlaff, Lund among them—are of surpassing interest. Incredible were their labors. Often they had to create a written language into which the Bible might be translated. Many of our Baptist missionaries are notable in the long list. In our own country Roger Williams and John Eliot were alike zealous in giving the Bible to the native Americans. Read Mrs. Montgomery's fine sketch of this great missionary achievement, which gave the Bible to all peoples.



GUTENBERG AND THE FIRST PROOFS OF HIS BIBLE

The Bible was the first book printed (1450) by Johann Gutenberg from movable type.

THE BIBLE SOCIETIES

Since translations could not print and circulate themselves, it was manifestly essential that Bible societies should be organized for this purpose. Hence the first society was formed in England, as a natural outgrowth of the movement started by William Carey. Let these three significant facts be noted here:

Had it not been for grants by the British and Foreign Bible Society, founded in 1804, "the first in-



TINDALE TRANSLATING THE BIBLE

stitution that ever emanated from one nation for the good of all," the first Bibles of Carey, Marshman, Morrison, Gutzlaff, and Moffat could not have been published.

In 1816 the American Bible Society was formed to carry on in and for America a work like that of the British Society. The world little recognizes the debt it owes to these two organizations, servants of the churches, and publishers and distributors of the Bible in all lands.

The three great Anglo-Saxon Bible Societies—the Scotch Society being the third—supplied to the fighting forces of the world during the late war more than 16,500,000 Bibles, Testaments, and Scripture portions in eighty-one languages. The testimonies of comfort, conversion, and good fill volumes.

We doubt if people generally are aware of the extent of Bible publication and circulation, or of the world-wide outreach through agencies and colporters of an organization like the American Bible Society. It has nine home and eleven foreign agencies, cover-

ing nearly the entire home and much of the foreign missionary field. Try to make these figures real:

It issued, in 1919, at home, 1,734,864 volumes; abroad, 2,017,445; a total of 3,752,309 volumes.

It issued, in 1919, 2,263 volumes of Scriptures for the blind; and, making its first donation for this work in 1835, has issued in past years 54,594 volumes of Scriptures for the blind.

Since its birth, in 1816, it has issued, in the United States, 82,697,551 Scriptures; in foreign lands, 55,206,388; a total of 137,903,939 volumes—a stupendous accomplishment.

It circulates the Scriptures without note or comment to all people without denominational or racial discrimination. It has printed the Scriptures in 72 languages at the Bible House in New York. It circulates the Bible in more than 150 languages and types. In 1919 it issued Scriptures in 83 languages in the United States, and in 101 languages abroad. In the war service it supplied about 7,000,000 Testaments and Scripture portions to American and European soldiers and sailors. It has 1,287 workers abroad and 587 in America, colporter missionaries, pioneers of Bible and gospel light and truth. In 1914 the home workers found 25,026 families without a Bible, and these are but a fraction, while abroad, millions have not yet heard that there is a gospel.

The statistics of the three Bible Societies that have been the largest producers and distributors—the British and Foreign, the American, and the National Bible Society of Scotland—show an issue of over 22,000,000 in a year of Bibles, Testaments, and Scripture portions. It is estimated that the issues from all Bible societies and publishing houses, such as the Oxford University Press and Thomas Nelson and Sons, would be at least 30,000,000 volumes a year.

It is no stretch of the imagination to think that since the art of printing became general, not less than *six hundred million copies of the Word of God*, in whole or in part, have been printed and circulated. And the demand is increasing, not decreasing.

Our own denomination has made its contribution in translation, publication, and distribution. The American Bible Union, organized by the Baptists for this purpose, has an honorable record. It brought out a scholarly and important revision between 1860 and 1870, and this was published, and a new edition is still published, and sold by our Publication Society. The Bible work was turned over to that Society by the denomination in 1883 and since then the Bible Department of the Society has received and distributed many hundreds of thousands of dollars for Bible work. Through its colporters and the Home and Foreign Mission Societies it has aided in putting the Bibles into the homes and mission fields. Its latest special work is the translation and printing of Bibles, Testaments, and Scripture portions in Slavic and other tongues, thus meeting a need among our foreign-speaking peoples. In translations in foreign fields the work of our missionaries has been signally honored. For information concerning the Bible work of the Publication Society, write to the Secretary, Dr. Samuel G. Neil, 1701 Chestnut Street, Philadelphia.

"The Entrance of Thy Word Giveth Light"

Fresh Stories About the Word

The Woman's Board of Missions (Congregational) publishes a little book of true stories to provide supplementary material for use with "The Bible and Missions." The stories show how "The Bible in Bible Lands Today" is working the same old miracles of grace. The following story gives an idea of the deep human interest pervading the book:

"I CLEAVE UNTO THY WORD"

During the deportations of the Armenians in 1915 and 1916, I went down one day to the camp of refugees near the college at Aintab. The poor women and children were gathered under the shelter of a large mulberry tree and were just getting ready their evening meal, bread for those who had nothing else and grain boiled in water for others. One group of women sat a little apart from the others and were not preparing food or eating. In passing I saw that one of them had a large book on her lap and was reading aloud to the others. I leaned over in the deepening dusk and saw that it was an Armenian Bible. Sitting down beside them I talked with the reader. She proved to be a Bible reader from the Sivas region, an earnest Christian woman who had been in the employ of the mission. She and her daughters had been driven from their home and had lost all they had. When I distributed the soup the next day they did not even have a dish or cup in which to receive it. They had no bedding, no utensils, not even a spoon. The women told me that they had started with all these things, but they had been robbed of all but the clothes on their backs; yet, almost as if by a miracle, the Bible which was her most precious possession had been left to her each time. It was as large as an ordinary pulpit Bible and, of course, very heavy to carry; but this devoted child of God had borne it strapped across her back between her shoulders all that weary way which she had to travel on foot.

She and her daughters were later exiled to a Moslem village and became the slaves of the headman there, where the mother died of typhus soon after. The reader is gone, but the promise stands, "My word shall not return unto me void."

A COMPETITION FOR BIBLES

During the war we ran out of Bibles and could not get hold of a single one in the city. In a boys' home of 150 there were but five or six left and these were in a sad condition of dilapidation. One of the missionaries went to the capital of the province and succeeded in getting from the colporter the only copies of the Testament he had left, sixteen in all, well-bound books in large, clear print. The question now was, to whom should we give these few precious copies, for all were eager to have them.

I decided that we would have a contest for the Bibles, and told the boys that I would give them to those who would learn a certain number of selected texts, one hundred to be memorized by the older boys and fifty by the little fellows. That evening sixty boys came to give me their names as contestants, so I had to amend my rule and tell them that the sixteen who first learned the verses would get the prizes. They were to learn the subject of each text and the reference and be able to give the text if the reference only or the topic only were given them, or vice versa.

From that day on my life was made miserable. Whenever I went out of the house my footsteps were dogged by orphans, begging me to hear their texts. Failure to recite them correctly put them out of the running, but such a contestant might try again and come later to recite. So there was an almost infinite number to be heard. The prizes were to be given out at Christmastime and about six weeks before Christmas, the sixteen successful boys had finished their tasks. Some of the younger boys were so anxious to be the winners that they had learned the hundred texts when only fifty were required.

On Christmas Day, when the children were all gathered about the tree, I read the names of the sixteen boys and asked them to step forward. Nothing had been said to them about a quiz, but I wanted to see how well they remembered their verses. Each of the sixteen was called upon to give texts from references or to tell the reference of a given text or to give a text on a certain topic. Almost without a failure they were able to do it, and without missing a word. They were then given their books. The next day was Sunday and the sixteen proud possessors of the Bibles marched into church carrying their books under their arms. Every time the minister gave them a possible excuse to do so they took great delight in looking up the references and turning the leaves perhaps a little too noisily.—From "The Bible in Bible Lands Today."

A FAKIR FINDS A BIBLE AND IS FOUND

A Hindu fakir with matted hair and ash-besmeared body was sitting lost in meditation, when he chanced to see some torn leaves of a book, a part of John's Gospel, which someone had tossed away. He read words that were like water to a man dying of thirst. He showed his torn leaves to an Englishman and asked him if he obeyed it. The Englishman confessed his faith in it, and as he handed it back the fakir noticed that he wore a black band on his sleeve. Concluding that this was the caste mark of one who obeyed the wonderful *shastra* he had found, the fakir put a black band on his own arm, as the badge of his new faith. Months later he wandered into a Christian church and pointed to his arm-band as proof of his discipleship. When he learned that it was an English sign of the death of some loved one, he said, "But I read in the Book that my Loved One has

died, so I shall wear it in memory of him." When later he received an entire New Testament and learned the gospel of the resurrection, a new light shone in his face; and this became the badge of his discipleship instead of the black band which he took from his arm.

What Came From a Floating Bible

Some Chinese books had a big influence in the introduction of the Japanese to Christianity. In 1855 a young nobleman named Murata Wasaka, was in charge of the western coast near Nagasaki, to keep out all foreigners. He kept the harbor guarded by a cordon of boats. One day while on a trip of inspection he found a book floating on the water. The type and binding so interested him that he picked it out of the water. He asked a Dutch interpreter about the book and was told that it was a New Testament in Dutch, but that there was a translation of it in Chinese. Wasaka sent a man to Shanghai to buy a copy, and began in secret to study its pages with his younger brother and two friends.

When the first missionaries arrived these young men were still engaged in the perilous study of the forbidden faith. In 1862 the younger brother, Ayabé, traveled to Nagasaki under pretense of studying medicine, but really to try to find some foreigner who could explain passages which were hard to understand. One of his questions was whether Jesus was an Englishman, a Dutchman, or a Spaniard. Here he formed the acquaintance of Guido Verbeck and warned him of a plot against his life. From time to time the two brothers, with elaborate precautions against discovery, sent a trusted servant named Motono with new lists of questions. At that time there were no railroads and the journey to Nagasaki took two days. Verbeck prepared a page of home helps for these young men every week. Finally the two brothers, with no witness except their trusted servant, were baptized, and Motono also, by Dr. Verbeck in the springtime of 1866. With great courage both brothers reported their act to their feudal lord. Neither of them suffered persecution, though some of Wasaka's Christian books were burned by order of the Central Government.

Human Tributes to the Divine Book

A whole Bible for my staff, a whole Christ for my salvation, a whole church for my fellowship, and a whole world for my parish.—*St. Augustine.*

The Bible is a never-setting sun whose light, shining from the East unto the West, is now being reflected back to the Orient whence it sprang.—*Joshua L. Chamberlain.*

Though assailed by camp, by battery, and by mine, the Holy Scriptures are nevertheless a house builded upon a rock, and that rock impregnable.—*W. E. Gladstone.*

I see that the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's book because it is man's book.—*Arthur Henry Hallam.*

The Bible is the rock on which our republic rests.—*Andrew Jackson.*

The English people became a people of a book, and that book was the Bible.—*John Richard Green.*

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible.—*Theodore Roosevelt.*

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practise them in your lives. To the influence of this book we are indebted for the progress made in civilization, and to this we must look as our guide in the future.—*U. S. Grant.*

I am profitably engaged in reading the Bible. The best Book which God has given to men.—*Abraham Lincoln.*

The more the Bible is put into the minds and hearts and daily lives of the people the less concern we may have with respect to our political laws. Take out of our lives the Scriptures and you would strike an irreparable blow to our national progress and to those high ideals which we associated with America and Americans.—*Charles W. Fairbanks.*



BIBLE INFLUENCE OVER CRIMINALS

Testaments have been given during the last few years to every prisoner in Japan. The money for the first gift of Bibles was given by a non-Christian merchant.

The effect the Bible has had on criminals is shown in this remark of a non-Christian Japanese lawyer concerning a criminal who, coming to know God, confessed to a crime for which an innocent man had been condemned to hang. "You may say what you will, but there is some power in Christianity. The man is utterly changed. He has lived a whole life of crime, and his face bears the marks of sin. He has his Bible by him constantly. The Bible is sufficient for him, and Christ his Saviour is all in all."

From the Illustrated Lecture on "The Bible and Missions"

O holy, holy Book of God,
There are no words like thine;
The tones that angels bow to hear
Breathe through these lines divine,
And come with love's own melody
From the King's heart to mine.

—Author Unknown.

The Bible is the one great international book. It has spread among all races, been translated into all tongues, and has taken root and flourished among all sorts and conditions of peoples in all the countries of the world.

There are today editions of the Bible in no less than 725 languages and dialects. At least one complete book of the Bible has been translated into 650 modern languages and dialects.

When immigrants take the literacy tests at Ellis Island, they are made to read from the New Testament, as the only book that can be obtained in all the languages spoken by them.

More than thirty million copies of the Bible are sold every year. The Bible is the "best seller" in all lands and languages.

Other sacred books record the story of man's search for God. The Bible records God's search for man.

Today, in our present state of turmoil, Isaiah's missionary message has special significance for the Christian church. We too, like Isaiah, must claim the world for our parish.

Today physical barriers between nations are down, but still our jealous hearts are slow to believe in a God of all nations. We are very sure that God has purposes of mercy toward England and America, but not quite so sure that Japan and China are within the circle of his plan. The Bible brings to us with new force God's revelation of his universality to Jonah.

Jesus was himself the great missionary. The prophets were harbingers of his message, and the disciples spread it to all the world.

The Greek word "apostle" means missionary. Christ really chose twelve missionaries, and the letters of Peter and Paul are missionary letters.

From these early missionaries we get lessons in strategy of permanent value. They did not seek solitudes, but planted their first churches in crowded centers of culture and commerce. To them the gospel was not a beautiful ethical statement, but a new and wonderful experience of life whose truth was worth dying for.

Cyprian voiced the feelings of the early Christians when he said, "In prayer we speak to God, but in reading the Scriptures he speaks to us."

It is the Protestant countries—the countries of the open Bible—that have the smallest percentage of illiteracy.

The Bible, in raising the "untouchable" masses to higher levels, has become the inspiration for India's new nationalistic movement.

The Bible is giving China an alert, intelligent womanhood.

It was not till missionaries entered, bringing the free Bible, free school, and modern science of medicine, that Japan really became open to modern influences.

Fujiyama is the sacred mountain of Japan. Joseph Neesima, a Japanese who risked his life to learn about the Bible and became a Christian leader, beautifully called John 3:16 the "Fujiyama of the Bible."

In Korea Bible study courses are held every year for ten days, and people walk 50, 60, and sometimes 200 miles to attend. That is an example to make one think, at least.

Into Africa, the land of fear, of the witch-doctor, and evil spirits, the Bible has brought its revelation of an ever-present Father of Love, and the heaven is at work.

South America is as rich in natural resources as North America. How explain the essential difference in their civilization? North America has an open Bible, a free church in a free state, and free public schools under the rule of a free people. South America has the development permitted under the former domination of an ecclesiastical hierarchy. Religious liberty is now the law in the South American republics, and with freedom of worship and an open Bible the transformation will begin.

The hope of a new Mexico lies in an open Bible, free schools, and the work of Christian missions.

The American Bible Society supplies Bibles for the blind: English in five systems, Arabic in two, and Spanish, Armenian, Armeno-Turkish, Japanese, Korean, and Siamese in one system each.

The commander-in-chief of the Southern Chinese forces sent \$80 for the Bible distribution fund for soldiers and sailors, with this message: "I know that what the Bible teaches makes men and nations great." That was from a Chinese. And all the generals in command would second his words.

If men and nations live up to the Bible principles, there will be no class hatred, no industrial oppression, no injustice, no war, but a world enjoying brotherhood and kindness, righteousness and peace. The Bible principles are the only panacea for world ills.

* * *

At the beginning of the modern era of missions the Bible had been translated into 28 languages. Since the opening of the nineteenth century the Bible has been translated in whole or in part into 456 languages; the complete Bible into 112 languages, the New Testament into 111 more languages, and one or more books of Scripture into 233 other languages.

Carey made or edited, between 1801 and 1822, thirty-six translations of the Scriptures; six were versions of the entire Bible, and twenty-three of the entire New Testament.

It was twenty-one years before Adoniram Judson finished his translation of the entire Bible into Burmese.

The phenomenon of Bible translation is without parallel in vastness and variety. No book was ever translated so often or into so many languages. No book ever stood the test of translation so triumphantly.

A Text-book Which the Whole Church Should Study

QUOTATIONS FROM MRS. MONTGOMERY'S BOOK ON "THE BIBLE AND MISSIONS"

The missionary has a Book which he takes with him on all his wanderings which in truth drives him forth on his great adventures. Certain it is that the biggest word for missions is the one spoken by the Book. Underneath all the smaller special appeals of the age, of races and nations,

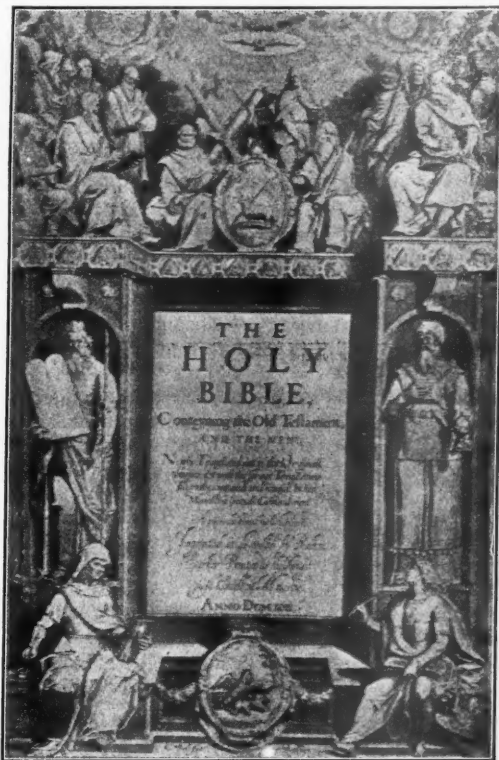
or like walking beside a broad, deep river, after following a rill of sweet water. For the New Testament is missionary from beginning to end; in its plan, in its teachings, in its philosophy. In one flashing circlet John 3 : 16 includes the whole gospel:

"FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

The Early Church did not alone support missionaries—it was missionary.

It did not take pride in the heroic faith of the missionaries, but feel that its own part was fulfilled if it paid the bills and listened with languid interest to the stories the missionaries told of their successes. These little churches were themselves missionary bee-hives. Everybody felt called to tell the good news.

Jesus was himself a missionary—one sent with a message.



TITLE-PAGE, KING JAMES VERSION

of terrible sufferings and appalling needs, is the great diapason of the Word, "Go ye; I am with you."

If, leaving all little mission studies for a time, we could bend our minds and souls and strength to the study of God's mission study text-book, the world could no longer fetter the church.

The Bible is in its very subconscious substance missionary. The Bible being what it is cannot avoid becoming the Book of Man. It is foreordained to universality.

The men and women of the Bible are modern, ageless. In their weaknesses and in their strength they are contemporary.

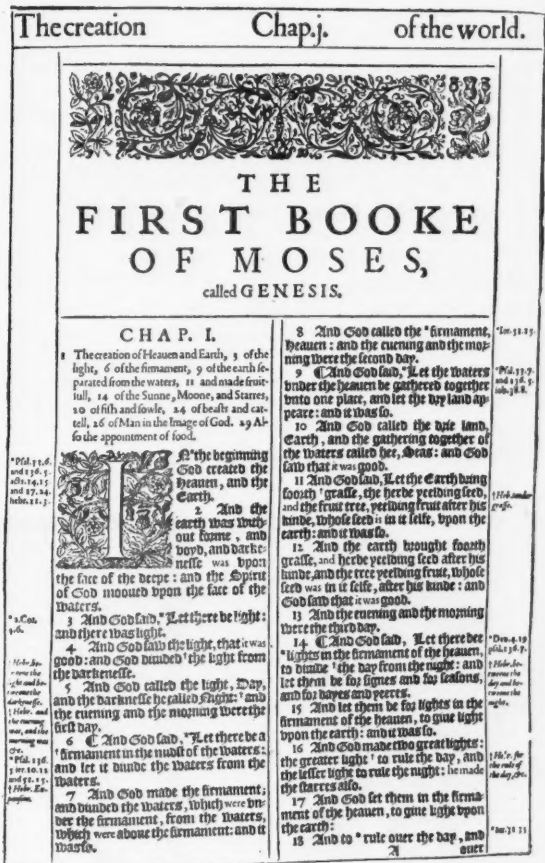
It is in this deep human interest that the Bible meets and vanquishes the greatest; so long as the most vital study for mankind is man, the Bible's title to universal love is sure.

In its social passion the Bible stands forth supreme. The prophets thundered for the poor in messages that are today tracts for the times, and in the New Testament the flowers of brotherhood bloomed in the world's darkness.

God is light! God is love! The Book that reveals such a God cannot be kept from becoming the Book of the race.

We have found in the very nature of the Bible a missionary charter.

When we turn from the Old Testament to the New in our study of the missionary message of the Bible, it is like passing out of a dimly lighted room into glorious sunshine,



FIRST PAGE OF TEXT, KING JAMES VERSION

Wherever the Book goes it carries its credentials. It speaks one message to the one heart of mankind.

Said one of the Indian Rajahs, "If I were a missionary I would not argue, I would distribute the New Testament."

It is man's book, this Book of God. In its hand there are treasures for all mankind; in its heart a living message from the living God. To follow its teachings, to extend its influence, to preach its gospel, to make known its Saviour, crucified and risen again, is the deepest joy and the supremest privilege of the Christian.

Alphabet of Bible Truths

A new commandment I give unto you, that ye love one another as I have loved you (Jesus). John 13 : 34.

But if any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not. James 1 : 5.

Come unto me all ye that labor and are heavy laden, and I will give you rest (Jesus). Matt. 11 : 28.

Direct your hearts into the love of God, and into the patient waiting for Christ. 2 Thess. 3 : 5.

Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2 : 9.

For the Lord God giveth them light, and they shall reign for ever and ever. Rev. 22 : 5.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Jesus). Matt. 29 : 19.

Heaven and earth shall pass away, but my words shall not pass away (Jesus). Matt. 24 : 35.

In my Father's house are many mansions . . . I go to prepare a place for you (Jesus). John 14 : 2.

Jesus, when he was baptized, went up straightway from the water: and lo, a voice out of the heavens saying, This is my beloved Son, in whom I am well pleased. Matt. 3 : 16-17.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 3 : 16.

Let this mind be in you which was in Christ Jesus. Phil. 2 : 5.

My Father worketh hitherto and I work. John 5 : 17.

Neither for these only do I pray, but for them also that believe on me through their word (Jesus). John 17 : 20.

Owe no man anything but to love one another. Rom. 13 : 8.

Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you (Jesus). John 14 : 27.

Quench not the Spirit. 1 Thess. 5 : 19.

Receive with meekness the ingrafted word which is able to save your souls. James 1 : 21.

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you (Jesus). Matt. 6 : 33.

The God of Love shall be with you. 2 Cor. 13 : 11.

Understanding is a wellspring of life to him that hath it. Prov. 16 : 22.

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God (Jesus). John 3 : 3.

Whatsoever ye would that men should do unto you, even so do ye also unto them (Jesus). Matt. 7 : 12.

Except one be born of water and the Spirit, he cannot enter into the kingdom of God (Jesus). John 3 : 5.

Ye shall receive power, after that the Holy Ghost is come upon you (Jesus). Acts 1 : 8.

Zealous of good works. Tit. 2 : 14.

The Indian's Twenty-third Psalm

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm, which can easily be interpreted by this sign language:

The Great Father above is a Shepherd Chief. I am his, and with him I want not.

He throws out to me a rope, and the name of the rope is Love, and he draws me, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterward he gives me a staff to lean on.

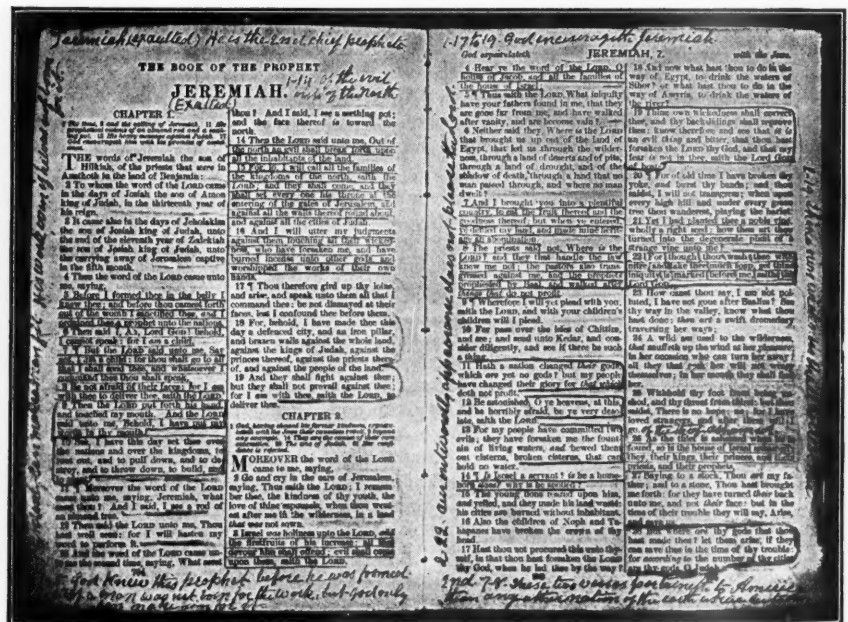
He spreads a table before me with all kinds of food. He puts his hands upon my head, and all the "tired" is gone. My cup he fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Teepee" and sit down with the Shepherd Chief forever.



CHIEF MANITOWOG, SIWASH

Won by reading the Bible in the Tombs and Sing Sing prisons. He made it his constant study, marked it in colors, and became a Bible student and evangelist. He found Christ in the Bible.



CHIEF MANITOWOG'S MARKED BIBLE

Is It True?

BY J. Y. AITCHISON, GENERAL DIRECTOR

IN my travels I have found some who are saying, "We (meaning Northern Baptists) cannot raise the balance of the Hundred Million Dollars."

If this statement represents the truth, it should not be challenged. But does it? What are the facts in the case?

Why did "WE" set out to raise this vast sum? Because we saw the world's needs. These needs are not less now, but greater. The war is over. But the victory is not won. We know now what a curse war leaves. We are in the midst of a colossal spiritual conflict. The issues at stake are greater than they were. During the war bodily suffering and physical death terrified us. Hence our service and our gifts we freely bestowed while the war lasted. That man is void of discernment who does not realize that we are now on the verge of yielding our souls to influences more destructive than human bodies ever suffered. The enemy, failing to win the war on the physical plane, is determined to destroy the soul. We are now in the midst of the keenest spiritual conflict of the ages.

Northern Baptists recognized the need for the supremacy of spiritual forces when they organized the New World Movement. To say now, therefore, that we cannot reach the goal can mean nothing less than that we have lost sight of the full significance of the present spiritual conflict. With the record of 1760 churches raising their quotas in full, and the assurance that we can raise the entire Hundred Million Dollars when all our other churches have made a like response, is it right for anyone to suggest to our people that we cannot succeed? Ought we not to be exceedingly careful how we make such statements? In fact, to be perfectly plain, when we raise the question as to the possibility of our success, do we not reveal not only our failure to consider carefully the facts of the case but also our own lack of faith and spiritual discernment?

Can Northern Baptists be true to their spiritual heritage, discharge their duty to Christ and to the needy world, and yet fail to supply the rest of the money required to give adequate support to the men, women, and institutions the maintenance of whose work is included in the Hundred-Million-Dollar Fund?

Then, again, we have found some who are saying, "We shall doubtless secure the Hundred Million Dollars by the end of the four years." This statement is more hopeful, but even it does not represent what we started out to do.

We said we would secure advance subscriptions for the full Hundred Million Dollars. Why did we plan to do this? The answer is inspiring. It was because it was deemed important that our missionary Societies and Boards should be placed in position to begin without delay to plan their advance program

of work for the five-year period. It was clearly understood when the advance program was launched that it was necessary for these organizations to know to what extent the denomination is back of them. Otherwise we are compelling these organizations to shape up their work on a scale far below the importance of the program to which we have committed ourselves.

This is no time for us to back down or curtail our plans. The needs are greater every day we live. Our resources are abundantly equal to the task.

There is absolutely no way out of our perplexity except for us to raise the full Hundred Million Dollars without delay. Failing in this, we hinder the New World Movement program and accept a standard of service far below "the magnitude of the job" committed to us by the Great Head of the Church.

Northern Baptists cannot fail their Lord at this hour. Our honor is at stake.

The spiritual safety of our churches and of the world is at stake.

The salvation of multitudes of dying souls in all lands is at stake.

"We" know we CAN do it. We know we OUGHT to do it. We know God will enable us to reach the goal if we draw upon him for our guidance and power. WE ARE, THEREFORE, WITHOUT EXCUSE. It is our sacred duty to lay aside every hindrance, every doubt and fear, and go forward together, consecrating ourselves and our money as his stewards to the winning of this great victory.

We shall do well to give heed to the following words of Rev. Paul Kanamori, spoken at the Women's Foreign Missionary Summer School last July. They come from the heart of a man who is himself the product of missionary work:

"I hope that America will make the conquest of the whole world for Christ the supreme issue of the nation; not a side work, not an appendix. Why can't you be deprived of your butter, sugar, white bread, meat, once more for the conquest of the whole world? Is it much to deny to conquer the whole world for Christ? No, no! If you do it once more you can conquer.

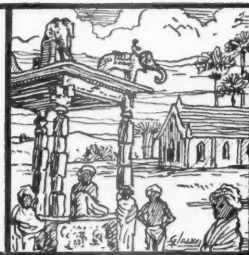
"I think the responsibility of saving the world for Jesus Christ lies on the shoulders of these American friends. It is your duty. What a beautiful country you have. What blessings you have on every side. God is wonderfully blessing you. And why? Simply to bless you, to make you luxurious? No. God is blessing you for the sake of the whole world, to save the world. You must become the saviour of the world, and if you do not do it, the blood of the perishing world shall be required at the hand of the Americans, I am afraid. So you see I hope you will do the work ACCORDING TO THE MAGNITUDE OF THE JOB."

"ACCORDING TO YOUR FAITH IT SHALL BE UNTO YOU"



THE CAREER OF A COBBLER

By Margaret T. Applegarth



CHAPTER I

SUNSET: VISHNUSWAMI INTRODUCES THE COBBLER



A CHATTERING monkey or two frisked overhead in the palm trees which skirted the village market-place, deserted now that the sun was setting. But to your eyes and mine the objects of conspicuous interest would have been two turbans, like gaudy tulips of gold and scarlet, nodding in the slow, unhurried conversation of the East, as their owners sat at the edge of the bazaar facing the sunset.

"Now, concerning the white sahib, it is to be admitted that he died full of good works," agreed Chunder Singh with complacent indifference.

"You must indeed admit it," said he of the golden-yellow turban, "although his death was as nothing compared to his life. I that speak unto you have made inquiries, and surely no hero in all India, no god in all our sacred books performed such deeds as his. Seventy-three years is old age, my kinsman, and had I the tongue of a speaker I would fill your ears with the tale of it."

"Impostor! Time is endless," drawled Chunder Singh, "and here I sit with endless leisure. The cool of the evening is upon us, so tell me in all truth, think you that the gods in truth have liked this man? Did not they let rain-clouds burst with violence on the day of his funeral?"

Vishnuswami nodded. "Put down your ear and listen to me, Chunder Singh, for I myself was in the crowd of Hindus and Mohammedans who lined the roadway on that most unhappy day. It is true that rain poured on us; but on reaching the grave the sun shone out in splendor, so I ask, what make you of that omen?"

"Ah, I am consumed with curiosity. Tell me of this hero whose paths the gods made smooth, giving him a glorious end. Behold I sit in silence. You have inquired with fullness, so spare me no details. Was he, perhaps, of high caste and of great wealth?"

"My friend, you mistake; for even in England, where they have not the castes of India, he was despised for his low-caste occupation. You will have noticed that these Englishmen wear leather shoes upon their feet. Well, by trade he was a cobbler, one who makes poor men's shoes for a living."

"A worker in leather? Ah, one who stoops to deal with skins of dead animals is low caste indeed,"

said the man in the scarlet turban, scornfully. "You hardly need weight your tongue with the tale of a mere pariah. It is beneath our notice."

"No, no, you mistake. Think not to despise him for the work of his hands," begged Vishnuswami earnestly. "For though of humble parents, and quite poor, he was fed by sacred fire, and when only a lad he sat up in the boughs of a tree with his young comrades, and caused their very hair to rise on end with strange new tales of far-off countries which men of England had discovered. Even when he grew older, those far-off places beckoned to his inner spirit, until from pieces of brown paper he pasted together a map of the whole wide world; places, my brother, of which you and I do not dream. Englishmen also did not know much, nor care much, *but he cared*. And he hung his home-made map upon the wall opposite his cobbler's bench. On it he wrote in the English language facts about every country until it was as if all the world had come to dwell in his heart, where the sacred fire was burning. Fix it before your eyes, my brother; one poor unknown cobbler, with never enough to eat, stretching out his arms to the ends of earth, while others throughout England were indifferent."

"Why should I fix a paper map in my memory? The whims of low-caste cobblers do not interest me."

"You will do well to write it on your heart, however. For one day in every seven this cobbler spoke to gatherings of Christians in houses known as churches until finally he was ordained to be a person called a minister. You must not think this like our priesthood, since he did not play on the fears of his people in order to wheedle gold from their girdles, neither did he seek to live in luxury. For be it known to you that even while exhorting them most eloquently, one day in every seven, he was still so poorly paid that he made shoes on all the other days, and even for a space of years he taught school to support his wife and children."

"What! Do you say he was a pundit, scholarly and learned?"

"My friend, it was the sacred fire again. He could not rest until the unknown was known, yet never could he go to places of high learning, colleges, and such. Picture him with nails and leather making boots, but always with a book beside him. This was his college, a poor cobbler's cottage with roses growing round the doorway, and his wooden sign swinging on its hinges. A simple life, yet he became a man of six new tongues."

"A strange word, you say; what can you mean—six tongues?"

"Ah, friend of my childhood, surely it is known to you that in India many tongues are spoken. It is even so outside, in other places; there are tongues of men long dead and gone, and tongues of men still living. This cobbler, Carey, learned six languages while cobbling shoes, although they say when but a child he learned the speech called Latin. There was the tongue called Greek; when he first saw its curious hooks and curves he traced them on a piece of paper and walked long miles to ask a man of his acquaintance in a distant village what language this might be. By walking to this man for lessons he grew master of that tongue. Hebrew also he learned, as well as Dutch and French, while cobbling shoes and gazing on his curious map. No wonder that the sacred fire was warm within him."

"Now, concerning this sacred fire," said Chunder Singh, with curious heart, "if it could turn a man who worked in leather into someone wise and learned, of what nature was it?"

"A wondrous thing, my brother, for it was of an unselfish nature. They who would sit comfortably in England and worship the living God were doing wrong, he felt; for there were words in his Holy Book of Heaven which continually spoke to his heart. They were the parting words said by the living God while on the earth long years ago; listen while I quote them: 'Go ye into all the world and preach the gospel to all nations, and lo, I am with you alway.'"

Chunder Singh nodded his scarlet turban approvingly; "The words are clear, the meaning also. It is a strong command."

"Ah, what a curiosity. Clear to you, a Hindu; and clear to me, a Hindu; but to Christian men in England it was most unwelcome that the cobbler should make mention of it. Picture him one day among a crowd of Christians—all preachers, Chunder Singh, the same as he; and with solemn calls to service he quoted the command, and made earnest pleas to send the gospel to the waiting world. Well, you should have heard the disapproval. 'Sit down, young man,' said one sahib of many years. 'You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first.' And before another moon had waxed and waned a preacher of the living God assured him, 'If God wishes to convert the heathen he will do it without your help or mine.'"

Chunder Singh smote his knee uneasily. "Your cobbler had no feet to stand on, had he? But I am puzzled as to the men you name as heathen, who may they be?"

"Even you and I, and all the men of India who bow down to idols and ignore the living God of heaven. It was of us the cobbler dreamed across the sea in England."

Chunder Singh shifted his position and raised his arms toward the sunset skies. "A living God—what news is this? And yet I tell you truly, from a child I have had hunger like that, and always do I seek him among our million gods of India. Tell me more of the low-caste cobbler, surely such as he could not hope to triumph over men of other castes."

"You mistake in naming them castes, since England has no such divisions. But think you that a man who tends a sacred fire could hold his silence? Since none would listen to his spoken words, this man of toil had recourse to a paper voice, and wrote a survey of the outside world, continent by continent, island by island, race by race, faith by faith, kingdom by kingdom. Oh, my brother, consider what a stir it made in England, that a cobbler should have had the whole world in his heart and have spread it out on paper. What man of culture could have done as much, seeing the sacred fire burned only in the heart of Carey Sahib, and one other, newly roused, named Andrew Fuller. They two prayed many prayers that they might wake up the sleeping Christians. Then came a yearly gathering of these Christians, and Carey Sahib was called on to speak; a curious sight, a poor cobbler urging them with stirring words to

'Attempt great things for God,
Expect great things from God.'

All listened with a rapt attention, much impressed but like men before a chasm, they were afraid to step and were returning to their distant homes when Carey Sahib said in great distress to Fuller Sahib: 'And are you after all going to do nothing?'

"From this imploring plea they wrote it on their books that a plan should be made to form a society which, you must understand, is the thing these English have to run all business."

"Now as to that society—I do not grasp its business, do I?"

"Have I not said it? To send news about the Christians' God to every man on earth. I ask you to consider well the bravery of those men, my brother, since they were only twelve in number, preachers also without riches, meeting in the town of Kittering, a place of worldly importance, in the house of one named Widow Wallis."

"What say you—a widow? Bah, you make me think but little of this enterprise; a low-caste man who works in leather, twelve poor preachers, and—a widow. What? Was there none else who owned a roof that they must stoop so low to share her house?"

"Poor dweller in the hut of ignorance. What blunders you commit with haughty lips. I tell you truly that in England they think not as we do in India about widows. Behold, let a man die, and the neighbors shower consolations on his widow, and nobody blames her for her husband's death. I have made special questions of this thing. So to this day the name of Widow Wallis is well loved by Christians, since in her humble house was formed the new society. I will make mention of its title, for these English have a love for lengthy words—'The Particular Baptist Society for Propagating the Gospel Among the Heathen.' Before I pass to other matters I would have you write it on your heart that this marked the first such enterprise the Christians of that day had ever started."

"Why should I write it? Twelve men of poverty can't travel far from home. I marvel how this cobbler got to India."

Vishnuswami checked his sneering. "I smiled in

doubt myself, since on that day of starting their society the most they could collect was £13 12s. 6d. You being quick at figures can see how small a sum of rupees that would be to send a man across the many seas to India. Yet when Andrew Fuller Sahib rose, he said, 'In India is a gold mine, but it seems almost as deep as the center of the earth. Who will venture to explore it?' And Carey Sahib answered promptly, 'I will venture to go down, but you must hold the ropes.'"

Chunder Singh looked with interest at the first pale star twinkling in the evening sky before he said disdainfully, "Must you tear out your heart in praise? I make no doubt the cobbler knew it was his chance to bring great glory on his head, to win great merit from the men of England—he, a mere nobody."

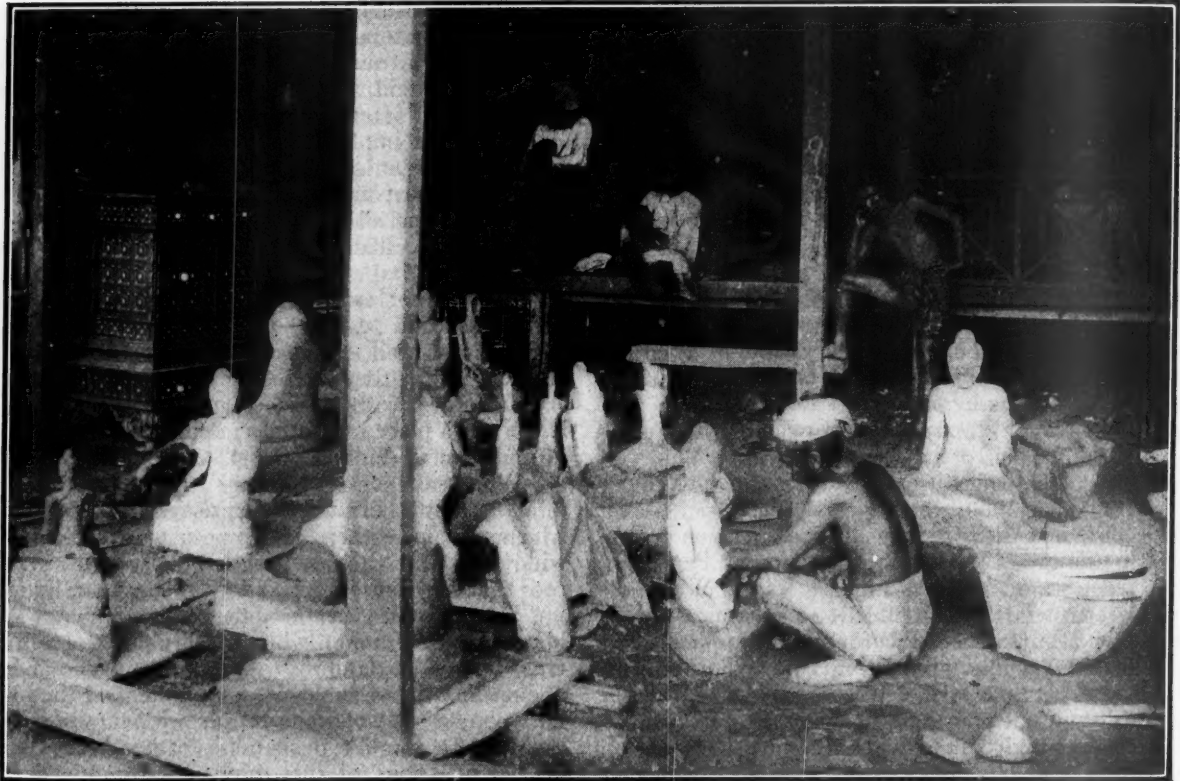
"How you babble," laughed Vishnuswami softly,

"for the lofty men of England only sneered, and the men high up in London muttered in their beards: 'Can anything come out of Kettering, that little town of no account?' Moreover, the father of the cobbler said in much disgust, 'Is William mad?' and his wife, with all the strange perverseness of most womankind, refused to come to India with him. There was much toil in raising money for the passage, and, to crown it all, the very ships objected to receiving him on board. So I ask you, where was glory in all this?"

"You bury me in deep surprise," sighed poor Chunder Singh; "I only ask one question; why, in the teeth of separations, trouble, poverty, and certain death, did he set sail for India?"

"Ah, you shall hear," cried Vishnuswami, "you shall hear."

(TO BE CONTINUED)



A Manufacturer in India of Gods that are Made with Hands

This picture illustrates vividly what was said to Dr. Henderson, of Taunggyi, Burma, by one of his preachers, who was relating his experiences when he became a Christian. His influential family "outcasted" him when he became a Christian, and one day his aunt asked him to tell her why he had been dissatisfied with Buddhism.

"First of all," he said to her, "I could not bear to worship idols. They are only the work of our own hands, so it seemed to me foolish to worship them. In the second place, it seemed senseless to worship priests who are men just like we are."

"Stop, stop!" cried his aunt, "you have upset the whole of Buddhism!"

And here we see the idol-maker at his work, senseless and far worse, since calculated to mislead the millions of worshipers who know not the true God, and cannot know him until our missionaries carry the gospel message to them.



THE BREAD LINE IN SIEDLCE, POLAND, FIFTY MILES EAST OF WARSAW

The Plight of the Child in Europe

BY W. HOWARD RAMSEY

D ID you ever drive a child away from the dinner-table unfed? It is a hard, cruel thing to do. But when there are other children still hungrier, even starving, for whom room must be made, and when the food is insufficient for all, what else is there to do? In the war-wasted countries of eastern and central Europe, where for years past the harvests have been uncertain, where typhus and other epidemics have claimed thousands of workers that the war spared, where everyone knows the bitter pangs of hunger, and the children are so undernourished that a ten-year-old boy is no larger than a normal child of six, hungry children still have to be turned away from the table unfed, that starving ones may be cared for.

Conditions are not as bad as they have been—the countries are gradually getting back on their feet—but they are still bad enough. Last year the American Relief Administration, of which Herbert Hoover is chairman, through its European Children's Fund, supplied 3,000,000 children daily with a free meal. They were children of Poland, Austria, Czecho-Slovakia, Hungary, Serbia, and Armenia. Had larger funds been available more would have been fed. Winter before last a tremendous effort reached 6,000,000.

As it was the feeding had to be selective. Only the children on the very brink of starvation could be fed. And the saddest part of it was that after the children had been coming for weeks and months to the kitchens, getting their one substantial meal a day, growing slowly stronger, losing their pallor, and gradually regaining something of the glow of childish health, they had to be told that they could come

no longer, that they must give up their places to children who were weaker than they. The children tried hard to understand it, but it is difficult to make an unfilled stomach listen to reason, even if that stomach is in an adult. There were bitter tears, but the decisions were inevitable. There was only so much money, only so much food, and the money must be spent to buy food for those who were most in need of it. The hungry children had to give way to the starving ones.

The youngsters, many of them born since the beginning of the war, six long years ago, couldn't picture the vast grain fields of America, the immense dairy farms of the United States with their enormous production of milk and butter, the children of America well-fed, robust, happy, and warmly clothed. Hunger had been their birthright. Undernourishment was chronic with them and a satisfying meal an event. Cold and starvation were the common lot of children, and to be both warm and well-fed the acme of good fortune.

But America had been feeding them. Not so well, indeed, as she had fed her own children, for the ration is less than half the average American child's meal, but far better than they could have been fed otherwise. Shipload after shipload of milk and wheat, of beans and chocolate, had been sent abroad, the free gift of the American people to the children of those who in many instances had so recently been in arms against her.

The same men who had rushed to Belgium's aid in the dark days of 1914, and who had for years fed that starving and long-suffering nation brought to the task the same broad knowledge of the world's

markets, the dearly bought experience, and last but not least, the whole-hearted, self-sacrificing enthusiasm that had made their work in Belgium and France one of the outstanding triumphs of administrative and executive efficiency in the World War.

Taught in the Hoover school, they went about their work quietly and unostentatiously. They sought and obtained the heartiest cooperation of the governments in the countries where they worked. Tried and proved plans were used. Obstacles that seemed insurmountable were swiftly overcome. Ships sailed, warehouses were filled, the tables were spread, and the children fed, not sumptuously but substantially. Pauperization was avoided and the way paved for the continuation of the work by the various countries which had hitherto been the recipients of aid.

The job is not yet done, far from it. But this winter instead of 3,000,000 children, only 2,500,000 wait to be fed. The number would be less save for disastrous crop conditions this fall. The funds that the American Relief Administration have in hand will be exhausted about January 1, and \$3,000,000 a month will be needed to carry on the child feeding that is necessary to avert incredible disaster until the next harvest. This represents only America's share in the task—\$100,000 a day to provide 2,500,000 meals for as many children. Surely in these days of high cost of living four cents a meal is not exorbitant!

Such a thing is possible only because it is done on a vast scale and with an absolute minimum of waste and administrative expense. For example, in September, the American Relief Administration had in Europe an American personnel of only 49. But with its small staff, so small as to pass almost unnoticed by the casual traveler through the countries where it is engaged, the Hoover organization is doing 85 per cent of the American relief work in Europe and has kept its administrative expense down to 2½ per cent.

There is hardly a man in it who has not had from three to five years' experience in the work. They are men who have been picked by their own inclination and willingness and by a process of natural selection as the men who have the heart, the courage, the training, and the innate ability to do the job.

Moreover, many of them were with the Commission for Relief in Belgium and learned there how to deal with actively hostile as well as with friendly governments. And government cooperation means much in such an undertaking.

"We have to be assured of hearty local government cooperation in advance," said one of Mr. Hoover's lieutenants. "Before we undertake our child-feeding work in any country we require numerous guarantees. We must have access to the local grain supply, and any other native food material that we may need. The government must furnish us transportation for all of our supplies within the boundaries of the country, it must furnish the houses we require for our kitchens, and the warehouses and other buildings necessary. Furthermore, we require immunity from all government requisition of food and from all import taxes. The government, besides furnishing transportation, must supply guards for the trains and for the warehouses. In fact, we try to

make our expense stop at the border of the country aided, save for the small-salaried American staff required for supervision. All this builds up efficient local organizations, makes for national self-respect, and as crops increase and industry resumes it will be possible for the Americans to withdraw in full confidence that, as in Belgium, there are permanent bodies of highly trained patriotic citizens proud to carry on until their countries are fully self-sufficient."

Inasmuch as the extent of the work done by the American Relief Administration is realized only by the men in closest touch with the organization, and



THESE BOYS HAVE BEEN GIVEN OVERCOATS AND SHOES, WHICH CONTRAST SIGNIFICANTLY WITH THEIR WORN AND TORN TROUSERS UNDERNEATH

since the European Children's Fund, through which the feeding stations are operated, has scarcely been heard of on this side of the Atlantic, a few figures might not be amiss.

During the nine months ending August 1, 1920, more than 25,000,000 free meals were distributed through the European Children's Fund in Hungary alone. In Poland, during the fifteen months ending August 1, 1920, the free meals for children from the same source totaled more than 500,000,000. In Czecho-Slovakia the same fifteen months saw more than 200,000,000 free meals distributed, while in Austria the total ran to 68,000,000.

And in order that the most destitute children could

come to the kitchens where the food distribution took place, 50,000 pairs of stockings, as many pairs of shoes, and material for as many overcoats, were provided in Hungary, 700,000 similar outfits in Poland, 100,000 in Czecho-Slovakia, and 100,000 in Austria. These were all distributed before August 1 of this year. Since that time an additional 100,000 pairs of shoes for boys and girls, another 100,000 pairs of stockings and cotton flannel for the making of 340,000 suits of children's underwear, have been sent into Austria by the European Children's Fund. Poland has also received half a million yards of cotton flannel for the making of children's underwear.

But, great as these figures are, the need is vastly greater. Take, for example, Austria alone. In that country nearly one-third of the total population, estimated at 6,698,000, live in the city of Vienna. In that city of something over 2,000,000 it was estimated that in February of the present year 97.8 per cent of the 340,000 children under 15 years of age were more or less undernourished, that is to say, 332,540. At that time 44.2 per cent of these undernourished children were receiving the free American meal daily.

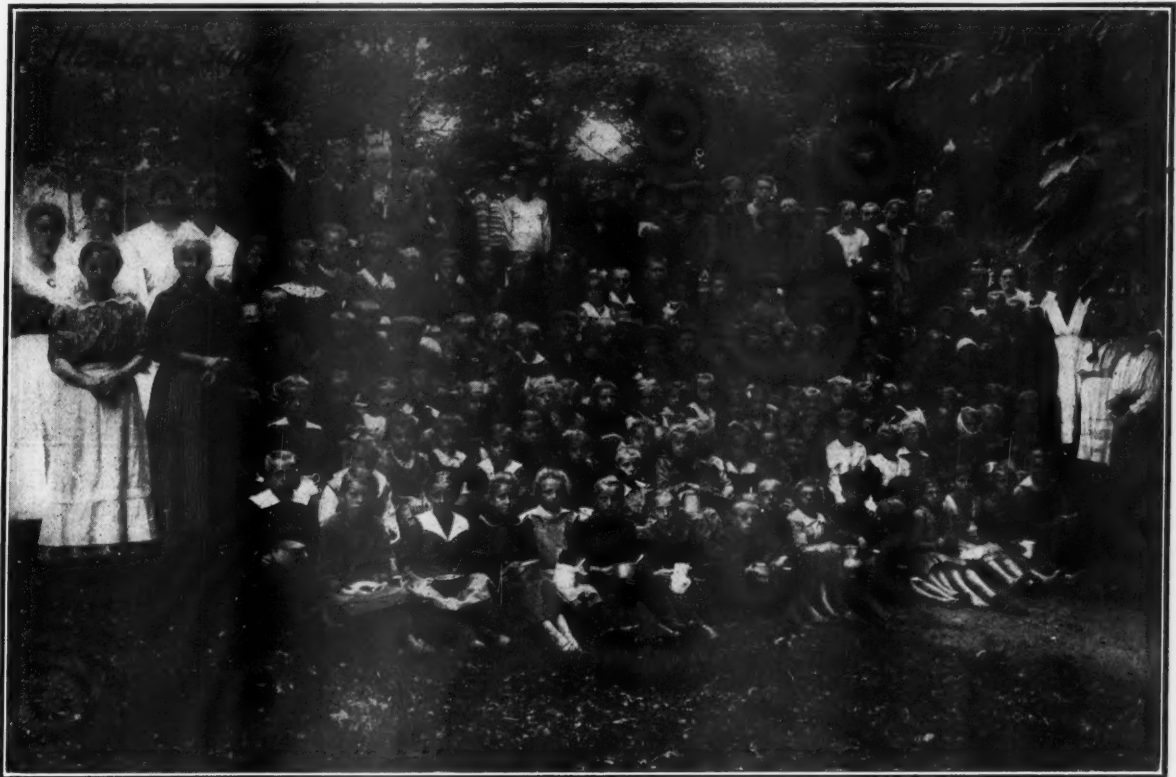
All the children, before they can be admitted to the American kitchens, are given a thorough physical examination by competent physicians and divided into three classes according to the degree of undernourishment. Approximately 52.2 per cent, or 179,520 out of the total of 332,540 undernourished children, were in such serious condition that it was necessary to place them in class three. In other words, these are the starving children before whom the merely hungry must give way.

At that time the American Relief Administration European Children's Fund in Vienna was serving a hot meal daily to 121,000 children between the ages of 1 and 15, operating 25 kitchens for this purpose. Of these children 113,200 were fed at 130 feeding places mainly located in the schools, and 7,800 are fed at 86 semi-private institutions, such as orphanages, kindergartens, day-nurseries, hospitals, etc. In addition to these, the same organization was feeding one meal a day to 26,000 children at 205 private institutions in Vienna.

And Vienna is only one small corner of the field. There are hundreds of other cities and villages large and small where the kitchens are in operation, where the organization is set up, where the expectant and hungry, yes, and starving children wait to be fed. It is a simple meal that they require—bread, milk, and a bowl of nourishing broth perhaps—yet it is all that stands between them and starvation.

America is the one country in the world able and willing to undertake the task of supplying them. It was under American direction that Belgium was fed, and when the Commission for Relief in Belgium withdrew, it left a country where the infant mortality was actually lower in spite of the ravages of war than it had been before the outbreak of hostilities in 1914. It left furthermore a country organized to feed and care for its own children.

And the same men and the same methods which wrought miracles in Belgium stand ready to carry through a like program in eastern and central Europe. They need behind them the loyal support, both moral and financial, that a united and prosperous



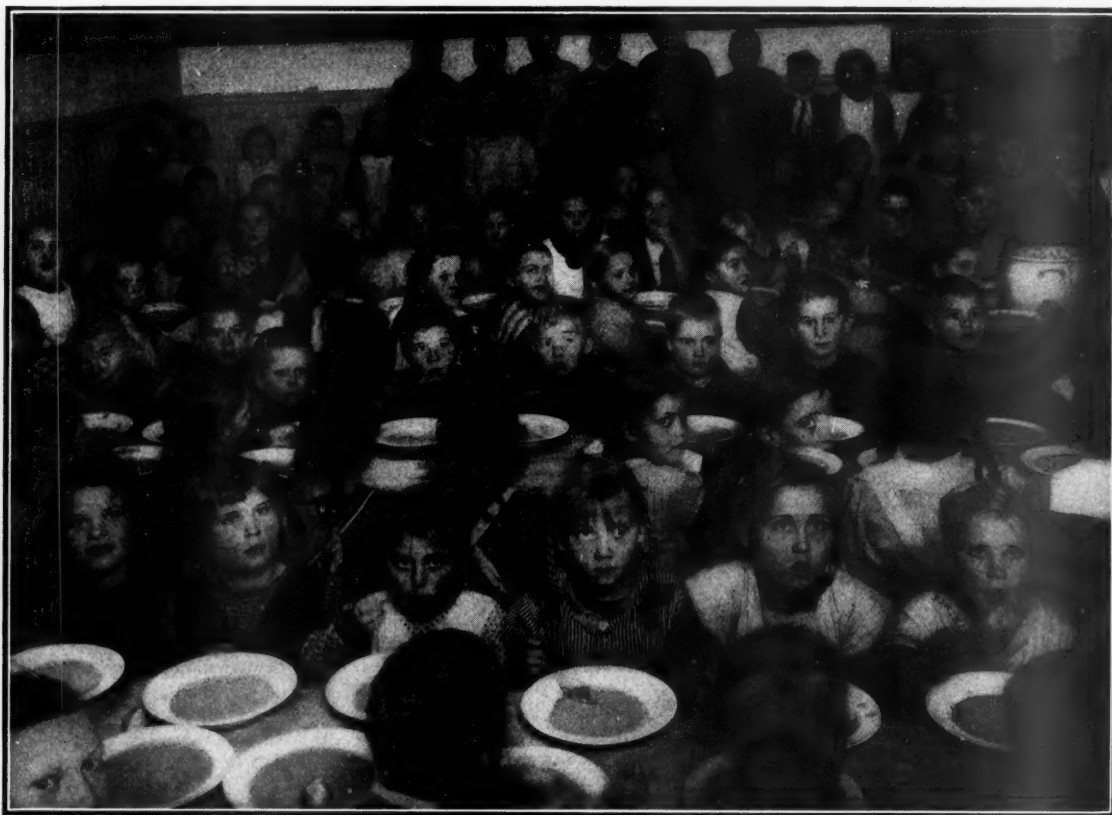
FEEDING THE CHILDREN IN THE DISTRICT OF ASCH, NORTHERN BOHEMIA

America can give. With that support they can meet the emergency, clothe the naked, and feed the starving; without it they will fail. We as Christians cannot turn a deaf ear to their appeal and to the weaker cry of the starving children.

As this is written, Mr. Hoover is calling into conference the heads of numerous church and charitable organizations, seeking to find with their help some way of laying the simple, elemental problem on the hearts of America. The headquarters at 42 Broadway, New York, are open to suggestions and help

from all. The facilities for getting the utmost from every dollar contributed are functioning with the efficiency of six years' experience in the saving of child life. The shrunken limbs and the patient faces of 2,500,000 children are of certainty saddening the eye of Him by whom the falling of a sparrow is noted. The task is not Mr. Hoover's alone; nor does it belong to any one organization. All who claim servanthship to, and fellowship with, Christ share inevitably the great responsibility. Is the Christian church ready to meet the call?

This informing article adds to and reinforces the appeal which we are making for immediate relief for our Baptist and other sufferers in Europe. All should unite with Mr. Hoover in this splendid service in the name and spirit of Him who is God's Christmas Gift to the world and who gave himself for us



THESE ARE THE CHILDREN THAT WOULD STARVE BUT FOR THE RELIEF SENT FROM THE UNITED STATES. MANY FACES SEEM ROUND, BUT NEARLY ALL ARE UNDERNOURISHED

O Lord, Brother and Friend, Redeemer and King! The Wise-men brought thee in thy babyhood jewels and spices, frankincense and gold and myrrh. Show me what I can give to add luster to thy crown, to rejoice thy heart on high, and everything in me and of mine shall be a joyful sacrifice to thee. Amen.



THE EDITOR'S POINT OF VIEW



God's Message for Man

Of course, there is only one book that answers to that—the Bible. In this issue we give special space to the Bible, as an introduction to the special study of the Bible that is to begin with January in the churches and Sunday schools of our country and in foreign mission fields as well. We have a wonderful subject, and a study-book worthy of the subject, in "The Bible and Missions." Then for the juniors there is an interesting little book by Miss Applegarth, "Lamp-lighters Across the Sea," which will be found quite different from the ordinary story-book for children—or anybody else, for that matter. Pastors will do well for the future of their churches if they see to it that the people are made fully aware of the Bible study and reading period that is immediately before us. We recommend a series of sermons on the Bible to accompany the study and enrich it, and bring the whole church and congregation into the atmosphere and spirit of the one supreme Book. We know from experience what such a series can be made to mean in the life of a church.



A Vital Question for Us

On another page Dr. Aitchison asks the question, "Is It True?" The question and the answer he gives should receive the prayerful and conscientious consideration of every Baptist. It is a vital question, the answer to which must affect our denominational interests for years to come. Especially are our great missionary enterprises involved in the answer. We cannot press too strongly the seriousness of the situation which Dr. Aitchison's statement places before our readers. The Northern Baptists have one immediate and unescapable duty—to complete the raising of the Hundred Million Dollars, and not next year or the year after, but this very year. The opinions of some of our leading laymen, women, and pastors on this subject make good reading elsewhere in this issue. See if you can find a note of pessimism or distrust of ability in that symposium. IT MUST and SHALL BE are the words for our Baptist vocabulary to spell large these days.



A New Feature in "Missions"

It has been the custom of the Woman's Foreign Mission Society for years to print a "Book of Remembrance," with prayer birthday calendar. Last year there was a combination of the organizations grouped in the Northern Baptist Convention, and a fine booklet was edited by Mrs. Montgomery and

published by the General Board of Promotion. This year a new booklet was prepared by Dr. Poteat, but it was found that with the greatly increased cost of printing, its publication did not seem warranted. It was therefore suggested that as a way whereby the contents of this valuable reminder could be brought before a much larger circle of readers than ever before, the contents for each month should be published in MISSIONS. To this hearty assent was given, and in this issue appear the Prayer Calendar, the Monthly Topics for Prayer, and Bible Studies for each week of January. These will be given a month in advance, so as to make it certain that the calendar will be in hand in plenty of time for use. We hope there may be a wide use of the prayer calendar. While the list looks long, it is not very long when each day is taken by itself. The page can be pinned within easy sight, perhaps by the mirror. The birthday list includes the missionaries, home and foreign, and the workers officially connected with the Convention and its boards, and affiliated organizations, national, State, and city. Individuals will find names of particular interest, and all may well be remembered in a simple petition. There is no human computation of the resultant blessing to all concerned. Let this be a year of prayer—the prayer of faith which Jesus says is compelling—and we shall sing the paeans of victory in all our churches.



A Historic Tragedy and Warning

Read thoughtfully the paragraphs below, which we quote from that really remarkable book by Mrs. Montgomery, "The Bible and Missions." On another page in this issue we give many sentences and brief extracts from the volume, with view to lead to the widest possible reading of the volume. While called a text-book, it is also a reading and most readable book, and once begun will almost certainly be finished. The author found the Bible, in a new and deeper sense, through the study that fruited in this book, and has imparted that sense to the reader and student. It is a great thing that the attention of the study classes in the churches of the leading denominations should be centered upon this theme this year. Let the whole church transform itself into a reading class, with the Bible as the basis, and this will be a great year indeed in the history of Christianity. A reason for doing this is afforded in the paragraphs which we quote.

"It is one of the tragedies of history, this failure of the Jewish nation to perform the service for which it had been chosen and set apart by God. . . Let us not be too hard upon the Jews. Theirs is not the only instance of a nation richly dowered for service that failed God. . . Will the Christian church prove an-

other tragic instance of a thwarted purpose of God? Walking not by the flickering torch of the Old Testament, but in the full blaze of light that streams from the Cross of Christ, inheriting his promises, his commands, his love for the whole wide world, the church has failed, up to the present moment, to interpret her own world-wide mission. She has spent her strength on definitions while the world lay in agony, has prated of 'lesser folk without the law,' while millions were denied their birthright in the gospel, has wrapped race prejudice about her like a garment, and from her coffers of abundance flung a few coins now and then, with which to finance the army of the Prince of Peace for the winning of the world. She has withheld her sons and daughters, denied her oath of allegiance, and all the while the Bible she professes to believe has been summoning her to abjure self and take up her cross of sacrifice and follow Jesus for the salvation of the world.

"The gospel will not fail. The Lord Jesus shall see of the travail of his soul and be satisfied. The kingdoms of this world shall become the kingdom of our Lord and of his Christ. *But the church may fail,* may be set aside for another instrument. Today is the day of salvation for our Protestant churches. If we harden our hearts and close our eyes and refuse the plain call of God, other generations may see in us another Israel whose narrowness of vision was condemned by the very Scripture in which is our boast."



Change for the Worse

When the first Bible was printed in the United States, in 1782, Congress passed a resolution recommending the edition to the inhabitants. Before that, in 1777, Congress imported 20,000 copies (for the publication of the Bible had been kept in England and the supply cut off with the outbreak of the Revolution). It was one of these Bibles of 1777 that Lincoln read and committed to memory when a boy in the log-cabin. He knew the Bible as few men do, and his speeches are saturated with Bible illustrations and quotations. Now it is said we must not allow the Bible to be read in the public schools. Times do not always change for the better.



A Very Great Treasure

In 1717, over 200 years ago, the corner-stone of the first Protestant mission church on foreign soil was laid at Tranquebar, South India. Bartholomew Ziegenbalg, the first Protestant missionary, had opened the work a decade before, on July 9, 1706. Ziegenbalg did remarkable work as a translator, and published the first translation of a portion of the Bible into an Indian vernacular nearly a century before Carey's translations.

The inspiration for this wonderful missionary career came from his mother. On her death-bed she told her children. "I am leaving you a very great treasure." Being asked what it was, she replied, "Seek it in the Bible. There you will find it. I bathed every page of it with my tears."

Christmas, 1920

"God so loved . . . that he gave"

If Christ possesses my wealth,
And I enrich others;
If Christ accepts my work,
And I assist others;
If Christ uses my time,
And I value others;
If Christ shares my thoughts,
And I consider others;
If Christ confesses my culture,
And I cultivate others;
If Christ endorses my standards,
And I lift others;
If Christ approves my ambitions,
And I inspire others;
If Christ seconds my joy,
And I rejoice others;
If Christ divides my sorrows,
And I comfort others;
If Christ realizes my peace,
And I steady others;
If Christ entertains my love,
And I cherish others;
If Christ lives my life,
And I quicken others:
Then Christ's Cradle, Cross, and
Crown were not in vain, and the
Christmas Message rings out
Triumphant Today.

—A West China Missionary.

NOTE AND COMMENT

¶ Our denomination is honored by having a member of one of its churches—in Marion, Ohio—chosen to the highest office in the gift of our people. We doubt whether President-elect Harding received a single Baptist vote for the reason of his church connection, since Baptists are strenuous concerning separation of church and State, but it cannot be political now to congratulate him on the outcome and to express the hope that the new administration may prove worthy of the critical hour. It is significant that when his election was assured and the newspaper men asked him for some statement, his first thought was a turning to God for guidance and fitness for the great responsibility to which the people have called him. It was indeed an overwhelming vote. We are grateful also that in Governor Coolidge the country will have as Vice-President a Christian gentleman of statesmanlike calibre who has proved his sterling qualities in trying times and won nation-wide approval. Quite aside from politics, we shall have in high place two home-loving Americans, men of the people, of the type that has made the United States the land of the free.

¶ We are indebted to the American Bible Society for the use of the halftones in the leading article on the Bible, and for other courtesies. The Society has put out some unusually attractive literature in connection with the Mayflower Universal Bible Sunday, set for November 28. We wish its poster-pamphlet "In the Name of God, amen!" might be placed in every church. It tells the Bible story of the Pilgrims in striking fashion, and shows how the fathers

laid the foundation stones of this republic on the solid substructure of the Word of God. It is well said that they were "a people of the Book," and all their hopes of civil and religious liberty were hung upon the open Bible.

¶ Pressure upon our pages compels us to omit the frontier history, "A Rider of the Old Fremont Trail" in this issue, also a number of other important and interesting articles which are in type. They will come.

¶ One of the interesting sanctum talks recently was with an Italian Protestant worker who has just returned from a visit to his native land. He says there are thousands of men, women, and children sleeping in the streets of Naples and other cities—homeless refugees who have sold out their home belongings, packed up, and started for the United States, but are stalled for want of passports. There are other thousands waiting to come back—men who went to Italy at the call of government during the war, or who went back on a visit after the war closed. The situation is appalling. The French have turned back from their borders thousands who attempted to reach French ports, since there was no way to take care of them. Meanwhile we have no policy. Something ought to be done to discourage and prevent much of this proposed emigration. The place for prevention is over there, not over here. Similar conditions are reported in nearly all the port cities in Europe. The tide has set this way, as many predicted, and we have made no provision. The first duty of Congress in December will be to deal with immigration, and a careful restriction law should be promptly passed, one just to all and not discriminating unfairly against any.

¶ A special Stewardship Period is to be observed from January 17 to February 20. This is one of the important periods. It may be made the beginning in many a church of a truer understanding of the basis and meaning of Christian stewardship. Failure of the individual Christian to understand this is the cause of many of the perplexities that face us as a denomination today. Dr. Poteat is at the head of the department of Prayer and Stewardship of the General Board of Promotion, and he has prepared some simple programs for opening exercises of the Sunday schools, with a brief message for the school. There are five of these programs, which should be in the hands of all superintendents. MISSIONS for January will have some helpful suggestions and material.

¶ As Dr. Poteat says in this connection: "We must use every means to create an atmosphere of consecration about all the processes of making and using money, to create a new conscience in this field. Our whole enterprise is stalled and defeated by the love of money—a root of every kind of evil!"

¶ No matter what the daily papers say, keep an open mind with regard to the Japanese question on the Pacific Coast and Japan in general. This is the day of propaganda and of specious attack. Condemnation offhand and without sound basis of fact is not the Christian way to treat any subject. And this subject is exceedingly serious.

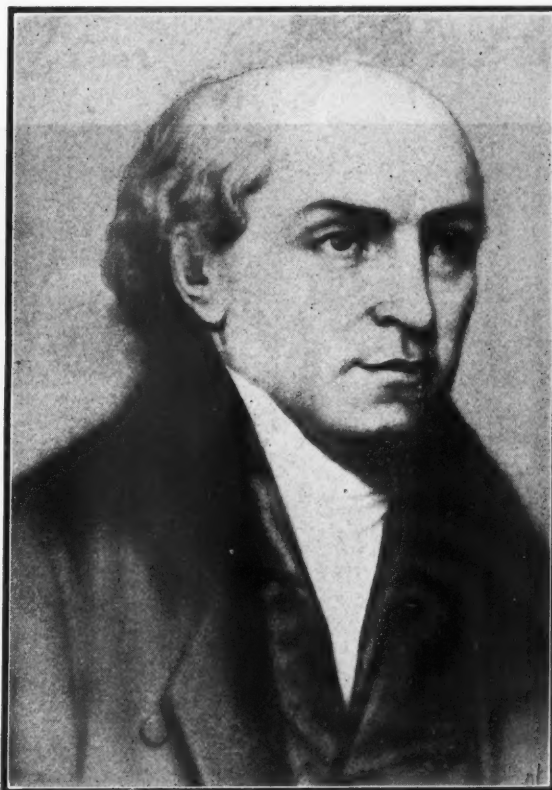
¶ A fine and profitable Christmas present—a year's subscription to MISSIONS.

¶ The Federal Council of the Churches of Christ in America has issued a call and program for the Week of Prayer, January 2-8, 1921. The message and subjects in the main are the same as those sent out in behalf of the World's Evangelical Alliance, and cover the usual themes of thanksgiving and confession, the church, nations and their rulers,

missions in non-Christian lands and at home, and families and educational institutions. As a part of the evangelistic program of the year, it would be well for the churches to make more than usual of the Week of Prayer.

¶ The illustrated lecture based on "The Bible and Missions" is full of appeal and interest. It begins with the gigantic banyan tree, signifying the Bible spread among all lands and peoples—the one great international Book; shows how the immigrants at Ellis Island, taking the literacy test read from the New Testament as the only book obtainable in all the languages; reveals the demand for Bibles judging from the shipping-room of the American Bible Society Press in New York; and traces the Bible development from ancient days to the present, carrying the beholder into many lands and times. The sixtieth and last picture shows the tree of life whose leaves are for the healing of the nations. The lecture is prepared by the Stereopticon Division of the General Board of Promotion, which is under the direction of Mr. Harry S. Myers. It cannot fail to deepen interest in the supreme Book. How it can be obtained and where is told elsewhere.

¶ William Carey went to India, country of innumerable gods, and of evil spirits which must be feared and propitiated. He studied the language, translated the Bible, and laid the foundation for a whole Christian civilization. He made or edited in twenty-one years thirty-six translations of the Scriptures, Sanskrit and Bengali dictionaries and many college text-books, in twenty-five languages and dialects. He also founded Serampur College, the first Christian college in India for the instruction of young Christians and other youth in Eastern literature and European science. It is his story that Miss Applegarth tells in her own original way in "The Career of a Cobbler."



WILLIAM CAREY, MISSIONARY

A Page of Christmas Poems and Interesting Pictures

A happy, happy Christmas
Be yours today!
Oh, not the failing measure
Of fleeting earthly pleasure,
But Christmas joy abiding,
While years are swiftly gliding,
Be yours, I pray,
Through Him who gave us
Christmas Day!
—Frances Ridley Havergal.



To Every Boy and Girl
Within your hearts a Christmas tree
This day is set a-growing,
That on its branches you may hang
The gifts most worth the showing.

A sunny smile, a pleasant word,
For every one about you,
And willing hands, to make folks feel
They cannot do without you.

An honest speech, a fearless eye,
A kindness without measure—
'Tis gifts like these upon your trees
That give the sweetest pleasure.



THIS IS THE WAY EDWARD AND CLINTON CONDUCT, CHILDREN OF REV. AND MRS. E. C. CONDUCT, OF BURMA, LOOKED IN 1917, WHEN WE GOT THE PICTURE. IT IS TOO GOOD NOT TO GIVE, EVEN IF THEY HAVE OUTGROWN IT



The Angel's Christmas Message

"And the angel said unto them, Be not afraid; for behold; I bring you good tidings of great joy which shall be to all the people.

"For there is born to you this day in the city of David a Saviour, who is Christ the Lord."

For Our King

"In little faces, pinched with cold
and hunger,
Look lest ye miss Him! In the
wistful eyes,
And on the mouth unfed by
mother kisses—
Marred, bruised, and stained, his
precious image lies.
And when ye find him in the mid-
night wild,
Even in the likeness of an outcast
child,
O Wise-men, own your King!
Before this cradle bring
Your gold to raise and bless;
Your myrrh of tenderness!
For 'As ye do it unto these,' said
he,
'Ye do it unto me.'"



A MISSIONARY BABY WITH MANY PRESENTS CRYING FOR MORE

*The hungry children in Europe
are calling—listen!*

How They Say “Merry Christmas” in Eleven Languages

七廿六

耶蘇各處榮也

("Merry Christmas" in Japanese.)

Gladelig jul

("Merry Christmas" in Norwegian.

Godwin Stjac

("Merry Christmas" in Celtic.

Felices Pascuas

"Merry Christmas" in Spanish.

Onprettige Kerstmis

"Merry Christmas" in Dutch.

Katei Kpitolvžena
(“Messy Christmas” in Czech.)

("Merry Christmas" in Greek.

恭賀新年
孔子
卽餘聖節

(⁴ "Merry Christmas" in Chinese.)

Buon Natale

("Merry Christmas" in Italian.)

Ваше пожелание исполнено

("Merry Christmas" in Russian.)

Joyeux Noël
(“Merry Christmas” in French.)

"Merry Christmas" in French.

Um feliz Natal

("Merry Christmas" in Portuguese.)

THE CHINESE, JAPANESE, CELTIC, GREEK, AND RUSSIAN HAVE ALPHABETS OF THEIR OWN. THE OTHERS USE THE ROMAN LETTERS. IT CERTAINLY IS HARD WORK TO WRITE "MERRY CHRISTMAS" IN JAPANESE OR CHINESE. ENGLISH SOUNDS AND LOOKS GOOD TO US

Some Christmases I Have Known

BY ANNA M. SALOUIST, OF WEST CHINA

TWENTY-THREE YEARS AGO

Ningpo, China, December 25, 1897.

In China at last. It does not seem strange to me, for I have been with the Chinese a good deal at home and there are so many of my own people here at the coast. When I reach West China it will be quite different and may seem strange enough. We start on the long journey in a few days and will reach Suifu about the middle of March. A long enough wedding journey, is it not? I am glad Mr. Salquist is not a green missionary, but knows the way.

TWENTY-TWO YEARS AGO

Suifu, West China, December 25, 1898.

What a different Christmas from the last. The Yu Man Tsi rebels have surrounded our city for some time and their main slogan is, "Kill the foreigners." That is very interesting when one is right in their midst. They have kidnaped one foreigner and tried to get others. Every time Mr. Salquist goes on the street, someone calls out, "Yu Man Tsi will soon get you." Even those who would be friendly have been afraid to be seen with us all fall. Just a

day ago the city official ordered us out of our home at the west gate and into the city, as city gates were being closed and we would be too unsafe outside. I had just been able to make our home attractive, and it was hard to tear up everything and move in a few hours. We do not know what the next move will be, but this does not seem very much like Christmas, for our things are still helter skelter while we are cleaning this house. We may have to try to escape soon and I have had a few things done up in a small package and ready to hand so I could take it and run any time. These most precious things are mainly a few faded photos that are dear and could never be replaced. I hope we will not have to leave. Our little band of Christians are in great fear too, and have been pretty loyal. Another milestone has been passed, since this is my birthday as well as my Lord's.

SEVENTEEN YEARS AGO

Suifu, December 25, 1903.

The Boxer trouble has come and gone and so has furlough in United States since I last wrote on Christmas Day in this journal. Last Christmas I was in America, but planned for this one, for I bought tree trimmings for the tree I have today. Last night our small foreign community were at our house for supper and Christmas tree. Little Kathleen Wellwood was so happy, and it was good for us to have a child in our midst. I could just see how our little Helen might have enjoyed it, but she must have better Christmases with God. People are so friendly since our return, I can hardly realize I am in the same China. It gives us great opportunities and great responsibilities. I had all the schoolboys here for a party one day and all the girls the next day. We had tea and foreign-style cakes and candy for all. They were not afraid to eat the things as they used to be years ago. It seems great to have this little beginning in educational work. Mr. S. has urged it so long.

ELEVEN YEARS AGO

Yachow, December 25, 1909.

We seem just as much at home here as we were in Suifu. I have had the first Christmas tree that has been in Yachow, and so many have called to see it. The house looks pretty in all the red and greens. Last night was the missionary Christmas party, the whole community. We did not have to stretch our table very much either. There are only five adults and one child in the foreign community including ourselves. We had a good Christmas service this morning. I had trained the seminary men to sing some Christmas songs and they did not do so badly after all. After church most of the members called to see our tree, and I had enough home-made candy for all to have a sample. They wrapped it up so carefully to take home to show. We had a party in the afternoon for our students; it is good for them to get into a Christian home. The young and rather progressive city official sent over to ask if he and some friends might come over too, so we will have them tonight. It is a full day, but a very happy Christmas.

NINE YEARS AGO

Shanghai, December 25, 1911.

Last Christmas I was at Yachow and my husband with me. This Christmas he is with God and I am an exile from home because of the revolution. Everyone has been especially thoughtful for me on this my hardest Christmas. Usually no one but he ever remembered that this is my birthday, but today many have, and I even had my very first birthday-cake. We West China exiles had our dinner together, and I was so glad that they kept me busy working so that I had no time alone in my attic room. I am so thankful I have been able to remain in China and hope soon to be able to return to Yachow again.

EIGHT YEARS AGO

Yachow, December 25, 1912.

It is good to be back home again. Only arrived a few weeks ago and our exile seemed very long. I had a very hearty welcome home. It took three months from the coast, and the last part of the way I was alone, but I came safely. Robbers are everywhere, but none troubled me. The Openshaws and I are the only missionaries here now and we had a very quiet Christmas.

THREE YEARS AGO

*Somewhere-on-the-way-back-to-Suifu
from America, December 25, 1917.*

If "variety is the spice of life," there is plenty of spice in my life. Last year at New York and simply trying to fill up on Christmas music enough to last for the years of famine to come; this year, where am I? Well, I am traveling on the smallest and most uncomfortable little boat and in the most trying circumstances I have ever been. I left for China on August 30 and am now traveling from Chungking to Chengtu when I want to get to Suifu, which is not in that direction at all. The revolution in China has hindered progress all the way. Had to go by my native boat all the way from Ichang to Chungking instead of by steamer, a difference of over a month in time, to say nothing of other things. A battle was raging at Chungking when we arrived, a further delay there of two weeks, then this attempt to reach Chengtu by a roundabout way through robber country. I hope some day I will get to Suifu, where they are waiting for me. This little mat-covered boat is open at both ends, and it is very cold and wet these days. We have seen many robbed, but have not been touched yet. I wear two dresses most of the time so that I may save enough to keep warm if our things should be taken. We have two weeks on this little boat, then six days by sedan-chair to Chengtu if all goes well. Christmas dinner was a badly smoked, black-boned chicken. It wasn't black because cooked on a smoky fire, but it was born that way. I had a tree though. One of those little toy ones that someone sent me for Christmas last year, and I put it in my box for this day. All afternoon I have been living over last Christmas and hearing again the Christmas music. What a wonderful thing memory is. It is good too, that happiness does not

depend on outward circumstances. I have been very happy today, for it is good to know that I am back where I truly belong. These civil wars are not pleasant, but China is at least no longer a stagnant pool.

TWO YEARS AGO

Suifu, December 25, 1918.

I did reach Suifu at last after trying for nearly six months. It has been a full year, and this has been a very happy Christmastime. I began teaching Christmas music a long time ago, for we had such a lovely school program for Christmas. Just think of having Christmas songs set to the music of Brahms' "Lullaby" and Beethoven's "Minuet in G." We invited former students of the school to be present at our celebration. Some friends in Chicago sent a box that was intended to reach Miss Page for last year, but it got here just in time for this Christmas and helped me so much and gave the girls great joy. We had a make-believe letter from Santa that was very interesting and caused much laughter, and all the little tots had dolls while the older girls received handkerchiefs or crochet cotton. The boarding-school girls had a fine Christmas dinner today after the service at the church. The adult church-members had their dinner together at the church.

ONE YEAR AGO

Suifu, December 25, 1919.

This is a busy week at the Suifu church and schools. We have invited the outstations to send delegates to a Bible class and rally to be held all of this week. There are 106 in daily attendance. Many have come several days journey. Our Christians are so widely scattered, often only one or two

in a town, and they have so little to help them. This week ought to bring much inspiration. We begin with morning prayers at seven and from that time until about two there are meetings or classes with only short intermissions. At two o'clock they are all taken to visit one of the schools or the hospital. It was fine to see their interest in the kindergarten the other day. How could anyone help loving those dear little children? Today we have had our regular Christmas service at the church, which is nicely decorated for Christmas. All our schools shared in the program; my girls sang "O Holy Night," which has just been translated into Chinese. We always have the little children, born to members during the year, presented at Christmastime. Today two of our deacons brought their little grandchildren, one of whom did not approve of such publicity. After church we had our school Christmas tree. It was just covered with bags. The dear Minnesota girls had sent me enough for all my girls and enough so that I could give one to each of the fifty kindergarten children too. I gave the little children a handkerchief in each bag, while all the older girls had a ball of colored crochet cotton. My teachers received bath towels with colored crochet edges. After the tree we dismissed the day pupils and then the boarders had their Christmas dinner. Tonight all went to church to see magic lantern pictures of the life of Christ. Tomorrow our school is to entertain all the people who are attending the special Bible classes. We have prepared a good program which will give a fine gospel message, as the theme is "The Light of the World." The school is nicely decorated for Christmas, and I am sure that it will do these country folks a lot of good to see what a fine body of girls we have. I hope it will make them send their girls next term.



Christmas at the Hospital in Ningpo, China

BY HARRIET NEWELL SMITH

When you arrive in the "quiet zone" of any city of America you realize there is a hospital in the vicinity, but should you have passed our hospital on Christmas Day and the day after, your first impression would have been that a circus had arrived in town. The workmen were busy putting up a temporary building in front of the hospital for a moving-picture show to be given the evening after Christmas. And the Orphanage Band, consisting of several small boys, came Christmas morning to our Christmas program and had their meals and slept in the hospital so as to be there the next evening. Every once in a while they would strike up a lively tune.

Christmas morning several girls from the Sarah V. Bachelier School came to the hospital and gave a little play called "Inasmuch." The patients enjoyed it immensely. After this we gave out the presents,

which they seemed to appreciate very much. A bag containing candy, peanuts, oranges, and a bun was given each person. Two days before we had spent considerable time making one hundred bags out of newspapers, and we pasted them with flour paste. The next day I went into the room to fill the bags, and to my horror I saw where the rats had had a good meal, and I thought we would have to make them all over; but fortunately we only had to make about twenty over. We gave each woman a fancy bag with a cake of soap, handkerchief, thimble, and a piece of pretty ribbon. Thanks to the Girls' Mission Circle of the Evanston Baptist Church for the lovely bags. To all the children we gave dolls, and they were so delighted with them. Many thanks to the kind friends in the Evanston Baptist Church and the Elim Swedish Church, Chicago, who sent the beautiful

dolls and post-cards. You would have been fully repaid if you could have seen how happy the children were. The men received a towel, soap, and a picture.

Although the evening after Christmas was a bitterly cold one, hundreds of people came and sat outside to see the pictures of "The Life of Christ." The pictures seemed to help a great deal in bringing

the story clearer to their minds. How would you like to be a patient and be carried outside to watch a picture-show? Well, everyone, with the exception of two, one a woman who is paralyzed and a girl with tonsillitis, went to see them.

The hospital is full, with extra patients on the floor, which is unusual for this time of the year.



A Christmas on the Congo

BY MINNIE GRAGE, OF VANGA, CONGO

IT is sort of hard to write about Christmas when everyone that you have ever known has been connected with snow, sleigh-bells, Santa Claus, and holly, and tonight while I write it is as the evening of one of our dog days of August, yet we truly have had a splendid time. We closed our school for a brief vacation four days before the twenty-fifth. The last day of school we had spell-downs, not of words, but of multiplication tables, then short French phrases, and finally I undertook to explain "how fifty-two weeks made twelve months," seeing that they had learned a little verse which said plainly that there were four weeks in a month. In the evening we brought the gramophone over, and had some music; they enjoy the whistling numbers especially, and any that have laughing or dog-barking were requested over and over.

The next day at 5 a. m. the cooking began in dead earnest. The girls had been pounding *soku*, the native food into *fupa*, the name given to the flour. A great fire was built and everything in the way of boilers, bathtubs, pails, etc., was requisitioned for converting the above *fupa* into *mibangi*. Oh, the stirring and the moulding. But the joy as the trunks became full, they being the only containers large enough for the occasion. In another part of the yard some boys were preparing a goat, while others were busy with dried fish, and finally the smaller boys were making *wamba*, a sort of relish from palm nuts and a native green.

At 10 a. m. the bell sounded and all assembled for games and races. The three-legged and the bag-race were enjoyed the most, while a pillow-race fight with boys astride a log did not lack for an enthusiastic audience. After the winners had been given a fish-hook, piece of soap, or a box of matches, all retired to the schoolhouse, where the "eats" were to be served. The rooms had been tastily decorated with paper chains and a palm tree, four rows of tables, the ordinary picnic-board and horse, covered with Boston newspapers, and finally some red bells. After the schoolchildren had been assigned places the *mindedi*—that is the name for the white people—served.

Usually the order is reversed, they serve us; but once a year they sit at the table and we serve. For many it was the first time in their lives that they had sat at a table or been served. The law in this land is, everybody cook and look after his own food. It took about an hour to satisfy all and then we hastily cleared a table for the workmen and the older teach-

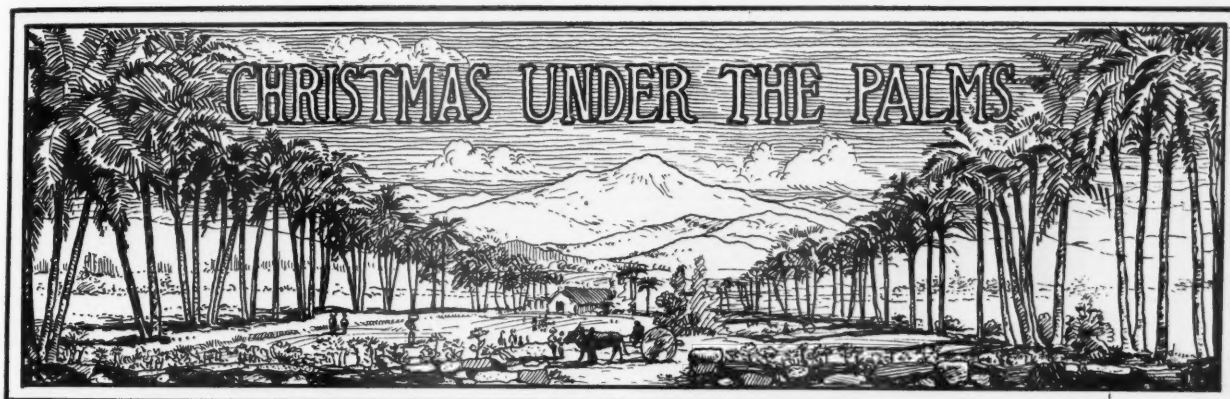
ers. About 400 were present, about 250 were served at the tables, and the others formed a fringe around, looking for the crumbs, but there weren't any, as the boys would say. After eating *mibangi*, rice, goat, and peanuts, all went into the open and enjoyed a scramble for more peanuts, then a little rest for an hour.

About seven o'clock all reassembled for the presents, many of which in the early evening had been hung on the tree. All the gifts were of the useful variety—shirts for the teachers, belts, pencil and pad, or a spoon for the next size, and so on. If any church would like to have a share in giving our children a merry Christmas, I would suggest that you form a Vanga Christmas club, and early in the year, about February, send us a box. We would like about two dozen of each thing that is sent, as we try to divide our children into groups. Anything in the line of clothing, belts, scissors, bags, beads, mirrors, pencils for the girls, etc., would be more than welcome. Wish you could have heard the whistling of "Silent Night, Holy Night," which closed the program.

Immediately after the service on the following morning the children set out for their towns; many had to walk for two days. About forty remained at the station, they not caring to return to their towns, many having no parents.

Now for the workers' Christmas. It began on the twenty-fifth with candy-making and decorating the houses with palm fronds and a sort of red ball that grows wild. Two Scottish friends from a trading company up the river had been invited, so seven of us sat down to dinner. Had a duck and some apple sauce, not really apple sauce, because we don't have apples, but a very good substitute made from the mango. But the afternoon had a great treat for us—we played croquet, that being the regular custom; the rest of the year the set reposes in the store. In the evening we had a bonfire, funny for Christmas. Well, truly it was great fun watching the sparks go straight up; there being no wind, they just hung suspended in midair until one imagined one was witnessing a great Roman candle display. Corn we roasted in the coals; jokes and witticisms completed the program, after which we went to our houses to think a bit of the folks eleven thousand miles away, who were thinking and praying for us on this day, which means so much to the world.

Congo Belge, Africa.



EXTRACTS FROM LETTERS OF MISS MARTHA HOWELL, SANTA ANA, SALVADOR

IT is Christmastime in the tropics. The timely great poinsettia blossoms are in their full glory. The spirit of gaiety is still "in the air," although the midnight masses and the "velas" of "La Buena Noche" and the great religious processions of the nativity are over. The narrow streets are cleared of the long rows of vendors of mountain mosses and plants, of toy sheep and shepherds, child images, and other articles to be used in the "nacimientos" or scenes of the nativity arranged in many homes. In a few more days the city will settle down to its accustomed norm, the rich to the leisure of their beautiful homes, the poor to the misery of their dirt floors and to their black "frejoles" and tortillas.

Fortunate for this great mass of struggling poor is the coming of the coffee season, when thousands go away to the "fincas" to gather the coffee berries for the owners. When Christmas comes, sufficient has been earned to fit out every member of the family with new clothes. To many a ragged, dirty child the world seems made over new in the possession of a brand-new bright blue, red, or yellow dress and "chalina." The little children often go with their parents, and add their "media" or "real" to the money made by the parents.

Sleeping on the damp earth, together with the utter absence of sanitation sometimes brings its terrible aftermath of rheumatism and fever. During this season our own "Creyentes" who must go away are made the especial subject of prayers to the end that they may be kept well in body as well as free from the temptations common to a life so unguarded as that of the coffee-pickers.

"Buena Noche" (Christmas Eve) is still the big time of celebration among the "Creyentes" in Central America. The great crowd filled the beautifully decorated chapel even to the "atrio" outside. The happy children told the story of the Christ-Child in song and recitation. The great palm branches and poinsettias, the baskets of flowers and the garlands were never more artistically arranged by great floral decorators. It was the children's time, very different indeed from the solemn "mass of the gallo" chanted in the great cathedral by the priests. The simple gospel Christmas songs were not so classic as those of the cathedral singers, but they expressed the joy of a people made free from Roman dictation.

The Association Occidental, which convened in the Chalchuapa church in May, brought before the nine churches represented, new outlines and plans for more intensive and extensive work.

Perhaps the event which has signified most for the future work of the kingdom in El Salvador was the opening of the Evangelical School in Santa Ana. On the day of the opening a happy group of children surrounded the doors and windows waiting for the signal to enter the patio. A little later the rooms resounded with the beautiful melody of Christian songs. Passers-by stood outside peering over the "persiana," listening to the gospel message given in song. A beautiful feature of the opening was the parents' meeting in the afternoon of the same day. A number of these parents have since manifested a real, earnest desire to help support the school by the payment of a monthly offering. During the weeks past the rooms have been taxed to their limit.

* * * *

The interest of the representative citizens of Santa Ana is most gratifying. A visit to the Governor of the Department was most satisfactory and pleasant. "We are glad to have the better methods of the American teachers among us. You have the liberty of selecting your books and following your own plans," he said. He deplored the fact that so many of the teachers of Central America are unworthy of the name, in regard to both their morals and their educational fitness.

The presence of the police, made imperative by the disturbance of a group of young men two weeks later, served to place the school under safeguard in the eyes of the dwellers round about the school. "These people are doing good," they said to their neighbors, and there has never been another disturbance.

* * * *

On November 6 the first scholastic year of the Santa Ana Baptist College came to a close. The presence of a large group of mothers and fathers manifested their interest. To the children the school has become a great living reality, and they watch with enthusiasm the completion of the great building in which they will begin work again in February. Each child holds in his possession a card of record which

will easily place him at the reopening, but along with these children will come many who for months have begged for admission—unlettered, untrained children—in themselves a big task for the teachers. Prejudice will break away more and more as Salvadoreans learn that the Santa Ana Baptist College is an estab-



AS THEY APPEAR IN CHAPEL, HEAD COVERED

lished institution and that its great aim is that of lifting human life by bringing it in contact with the Saviour of the world.

* * * *

As I write the regular Saturday beggars go from house to house in the city with their stories of sickness and misery. A rap on the door is answered and before me stands a miserable-looking creature, her presence sufficiently manifest by the terrible odors that emanate from her filthy person and that of the sick child which she carries in her arms. She claims that she has just been dismissed from the hospital, that she is on the way to the "Aldea," and is in dire need. "Where is your husband?" I asked her. "I have no husband," she tells me. She admits that she is the mother of the child. This is a confession of the sin that fills Central America with misery. The daily paper admits with shame the terribleness of the wrong which grips the social life of this city, as it publishes the long list of illegitimate births from month to month. No mere social reform or educative culture will remedy this evil. The gospel message, virile, retributive, and hopeful, is the only effectual agency whereby this cancer of Latin-American life can be healed.

* * * *

The past Sunday nights have seen new "Creyentes" taking their stand for Christ, although in many instances it means persecution in the home or, it may be, complete obliteration from the home. The time is now come for a large ingathering of those who have been interested in the gospel message. The little chapel at Chalchuapa was filled with men, women, and children, many of whom stood for more than an hour listening to the gospel songs or the proceedings of the conference. The beautifully impressive ceremony of dedicating two native pastors to the gospel ministry was very effective.

The winter, or rainy season, is the time of the year when Central America is most beautiful. The dark green foliage of the "volcans," the fern-lined mountain roads, and the beauty of the rose-gardens are unsurpassed in any land. Huddled in between the great beautiful palms and luxurious shrubbery, one discovers crude little huts thatched with grass or banana leaves, whose bare dirt floors, poor facilities for human living, dirty, bare-footed inmates and naked children all tell the story of human need and extreme ignorance.

In the "Aldea," or village, a suburb of Santa Ana, the main street is the public highway to Chalchuapa, a road much used, especially on the Sabbath. What strange sights may be seen on this Chalchuapa road. Passing out from the city streets and heading for the "Aldea," one's attention is attracted by the boisterous crowd within the "cantina," which has its biggest sales on Sunday, there being no Sunday restrictions. Here and there, on either side of the highway, are seen the small "tiendas" or stores, some of them nothing more than a thatched roof supported by poles under which the tired vender from the "volcán" stops for his "fresco," "tamale," or "tortillas," on his return from the city market where he has sold his "volcán" products.



A SANTA ANA STREET

Here on one side of the road, mounted on a platform and covered by a crudely constructed roof, is the large figure of the Christ bending toward the highway, while seated in a chair at its side is a tattered woman, evidently taking advantage of the place to beg of the passers-by. If it were a special fiesta day of the church, we would see in front of some of the houses that line the highway small wooden crosses planted in the soil and hung with garlands of flowers. Passing on we see a group of faithful little mules bringing in from a "finca" (farm) or "volcán," the fruits of the rich soil. Next follows an ox-cart, the patient oxen guided by a driver, who walks ahead or at their side, prodding them with a long, slim pole.

For months we had thought of having a Sunday school in the "Aldea." Entering the front "patio" of the house where the new Sunday school is to be held, and passing into the corridor, we notice two great hogs lying contentedly on the dirt floor, while happy,

noisy chickens roam about at will, and we wonder if it is possible to have a Sunday school with these in the audience. But the father and mother have gladly offered and fitted up this place for a Sunday school until a better place can be found in the village.

On the return to the city the highway is still interesting. Many persons are going home. The great black clouds have risen above the eastern horizon and are threatening to pour out their torrents upon us. In great haste we hurry along the thinly settled sections. A line of Indian women in their plaid "refajos" or skirt of straight cloth wrapped about the body and tucked in at the waist, and each carrying on her head a big, round, flat basket, passes silently by, their stolid faces indicating their race. We reach our door just as a tropical torrent bursts upon us, glad for having made another beginning.

* * * *

During the quarter just past we felt ourselves in a nearer kinship with our Salvadorean children and their parents in a celebration of their anniversary of independence. The preparations for this celebration were begun some weeks before, giving the teacher an opportunity to present some of the great ideals of Christian liberty. A happy group of fathers, mothers, and friends gathered in the schoolrooms to hear the first program prepared and given by the day-school of Santa Ana. Much use was made of the beautiful Salvadorean flag of blue and white. After the program within, all the boys and girls went to the corridor, where they marched around and around. From the "jovenos" at the head of the line, to the little beginners at the rear, bearing each his country's banner, a new impetus to Christian civilization and liberty had been given.

* * * *

With great interest we watch the progress of the new school-building and missionary's home. Towering above all the buildings surrounding it, it has attracted the attention of many in the city. "Can my child enter your school?" has been answered over and over again. "Yes, when the new building is ready;" then they go away to wait patiently.

These months of beginning have been fraught with results in that we have learned the real needs of the children, their weaknesses, their strength, their home life. We have learned that Daniel, David, Maria, Esther, Isaiah, and John are children not different from our American children. Leap-frog, marbles, "sopiloti," and jump-the-rope become so exciting to this group of sixty active boys and girls that often the teacher must come to the scene.

"I wish to honor my school," wrote a twelve-year-old boy in his language paper, and he is honoring it.

The girls are asking for sewing and other instruc-

tion in handwork. It will be necessary to have such courses if we are to hold our young women for any number of years.

While every minute and hour is valuable for our boys in the work of the schoolroom, yet we occasionally lend them to carry tracts and Bibles in company with other older workers to distant villages and districts. The experience gained and ideals realized in such work are worth more than a day or two lost from the schoolroom.

* * * *

With the great forward advance made in the Protestant work here during the past year, the Roman church has become more active in its denunciation of "Luteranismo," the name generally given to Protestantism. Lengthy articles written by the bishop and priests of Santa Ana have appeared recently in the daily paper against the work and doctrines of Luther and against Protestantism in general. The little children of the streets learn the word "Luteranos" as a name which is applied to a terrible strange people. Only the honest, upright living of the Christians coupled with good, thorough, and practical work of the school can serve to break down this terrible prejudice which has been developing here for centuries.

* * * *

With the completion of the new edifice will arise the need for much in the way of equipment to enable us to use it in the most extensive and helpful way possible.

We wish to express our gratitude to the American Baptist Publication Society for its splendid grants of Bibles, Testaments, and tracts; to the women of the South Pacific District, for their special interest in the work here as shown in the supplying of a lantern and slides, and to many other groups and individuals for making this growing work more extensive and helpful through their gifts and prayers.

A dirty, ragged, dusky little girl stands on the sidewalk in front of a store in the darkness. She sees the missionaries walking on the opposite side of the street and steps up into the store, possibly to make sure of her safety, and shouts "Luteranos," the name so hateful to most Central Americans, for they have been taught that it is the name of a terrible people. Oh, the tragedy of it all! The child's need and her complete ignorance of the remedy for her need, and the spurning of those who have come to help. Truly they "know not the time of their visitation."

The other side of this picture may be seen on Sunday night in the chapel service, as someone rises from his seat, often while the preacher is speaking, raises his hand, and says, "I take Jesus Christ as my personal Saviour."



How I Spent Christmas in India

BY LILLIAN V. WAGNER, OF RAMAPATNAM, SOUTH INDIA

THIS year I accepted an invitation to spend Christmas with my friend Miss Saunders, of the American Advent Mission, in Guindy, and as it was a very enjoyable day I want to tell you about it.

The festivities really opened on Christmas eve with a "Tamascha" given at Villacheri by the Industrial School of that mission. We went out there in a bullock-coach and had a great time getting balanced, as the vehicle has only two wheels. We arrived just in time for the opening exercises and the first item on the program was the representation of the "Three Blind Mice." At the request of Mr. Hudson, who has charge of the school, the audience sang the little nursery rhyme, when down the aisle came the farmer's wife brandishing a large knife, and followed very closely by the little blind mice (the three tiniest tots in the school), and of course they were on their hands and knees hopping along this way and that. The farmer's wife tried her best to frighten the mice away, but they refused to go, and no matter which way she turned they were close at her heels. At last in sheer desperation she turned and cut off their great, long tails, when they scampered away and were seen no more. "those three blind mice."

The whole thing was very cleverly done, and before our merriment subsided, we heard from the back of the room a great cry of "Ship ahoy!" Then down the aisle came a great boat with a queer-looking captain, who shouted to clear the way for a cargo of rice from Burma. We looked and lo, the boat was piled high with bags of rice. The captain was very foreign-looking and his face and body were covered with spots. When Mr. Hudson asked what was the cause of the spots, he said he got them from eating this kind of rice and it did not agree with his body. This remark made the Mission workers and children look rather sheepish, for they had all grumbled when the Indian rice was all gone and they had to eat Burman rice. We found that these bags of rice were really to be given as presents to the workers of the mission who had given good and faithful service during the year.

After the captain had turned his ship and tied it to the dock we heard a great bellow, and, before we could draw our breath, down the aisle again came a large camel with the Queen of Sheba perched on its back, and following in her train were her court warriors, etc. She brought many gifts, and as her camel knelt she alighted and sat in state, surrounded by her soldiers, who stood at attention and looked very fierce with their guns, knives, etc.

While we were admiring the queen, another big noise smote the air, and before we could run away along came an immense elephant with an Ethiopian prince on its back. He brought presents also, but he was very black in color, as were his warriors who accompanied him. After he had opened his bundle of gifts, all the other presents were distributed, and then we all sang "God Save Our King."

After a cup of tea and some Christmas cake we went over to the church to listen to a Christmas service given by the schoolchildren. After a short rest we were taken to the schoolhouse again, but this time to help eat the feast of rice and curry provided for everybody. We sat on the floor in true eastern fashion and ate with our hands like the people of this country. To those of us who could not eat the hot rice and curry, a lunch was given before we left for Guindy, and we were tired and happy as we climbed into our bullock-coach again en route for home.

Christmas really began in the wee small hours of the next morning about 3.30 o'clock, when everyone is working hard at sleeping. I was doing my best at it when I heard music in the distance, which came nearer and nearer until the carol singers reached the veranda where I was lying. I kept my eyes closed, but finally something struck me in the face and I jumped, thinking something had fallen on me from the roof—which usually means a lizard or scorpion. I then heard a giggle and before I could do anything I was literally covered with flower petals which the carolers had thrown at me. Of course I succumbed to it, and then they sang more hymns, after which I distributed the cookies which Miss Saunders had provided. The carol-singing is a very pretty custom all over India, and they enjoy it as well as we.

That morning at 9 o'clock Miss Saunders gave a talk to the Guindy church, and a good one it was. Her theme was the True Light and she had two lanterns placed before her, one nicely trimmed and shining brightly, and the other had a smoky chimney and a dim light so that it scarcely shone at all. I think you can see the application. The poor light was not kept trimmed and cared for, but just left alone, which caused the outside chimney to become covered with smoke, and so there was no light or help to anyone.

From the church we went directly to the home of Mr. and Mrs. Peterson in another part of the Compound to help trim up the bungalow, because all the missionaries were to be there to luncheon. We had no holly, but we found some bushes that had red berries on them just like holly berries, so we used them and the whole house looked very like Christmas. Our luncheon dish consisted of *palau*, a rice dish and one which all people in India like. The rice is boiled, fried in butter, and then heaped on a platter and covered with a thick coating of fried nuts and raisins before being served. A rich chicken-curry goes with it, and it makes a very delicious dish, followed by indigestion.

While we were at luncheon we heard that two big boxes had arrived from America, and you can imagine what that meant to all hands, even to me who had no part in the box. I was just as pleased, and rejoiced with them. Of course the boxes had to be opened right away and the contents divided among the missionaries, and this took most of the rest of the

day. There were a great many personal gifts for everyone, and the children did not fall short of their share. There were three American children in the crowd. I have never seen such nice boxes, and the variety was all that one could wish. There were lots of nice things to eat; canned goods, dried fruits, preserves in glass jars, and the large box of candy had its place on the dinner-table at night, so that all could share in it. There were stacks of walnuts from California also.

After this came dinner at 8 p. m., and I wish you could have been there, for the table was loaded down with goodies. Our first course was toasted American soda crackers with cheese and chopped olives between. The crackers were from one of the boxes. Someone proposed a hurrah for the gentleman who sent them as a personal gift to one of the missionaries. Then in came the turkey and I proposed a hurrah for that, but the others said "No, we must give a hurrah for Mr. Blank again," and then

I learned that he had sent the money for the whole dinner and wanted it to be an especially nice one. I had been thinking that all these missionaries had been saving up their pennies for a good while and sacrificing much to do so. I wondered how they had managed it, but this explained it all. There was everything that goes with a Christmas dinner at home, even to the Hubbard squash made from pumpkin, with plenty of sugar and butter to make it taste like squash. We had jelly made from our substitute for cranberries, and then we had real mince pie and plum pudding for dessert.

If Mr. Blank could have been a mouse in the corner and heard all the nice things that were said about him at that dinner, I know his ears would have burned. It was truly a splendid gift, and the prayer that was offered at the end for God's blessing upon him was from earnest hearts. All were grateful to him. This ends my story of my Christmas in 1919. A very happy one indeed; don't you think so?

A Christmas Day in Swatow, China

BY DR. MARGUERITE EVERHAM

PERHAPS you will be interested in Christmas in China. I had a very happy day, and felt like sort of a Santa Claus myself, in addition to feeling that I was one of Santa's favorite children. But I really ought to start with the Sunday before Christmas, when the Sunday school had its White Gifts Service. We are trying to teach the scholars the blessedness of giving, and we missionaries were very happy when the gifts brought in counted up to over a hundred dollar's worth. There were bolts of cloth, shoes and clothing, rice and other food, a lot of cotton batting, and many money gifts. Each class gave separate gifts, and the original ways they had of presenting their gifts were very interesting. For instance, a class of boys gave cotton batting to make quilts of, the cotton being on two great forms to look like sheep. Another class giving money had the coins pasted on a board so that they looked like five loaves and two fishes.

This meeting was held outdoors on the grass, as our chapel is not nearly large enough to hold all departments of the Sunday school at once. There are about five hundred in average attendance, and when you consider that the average income of a man here is only about eight dollars a month, you will realize that for these people to give a hundred dollars is like giving over a thousand at home.

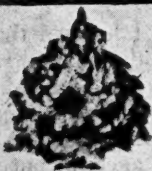
The next day I gave my Sunday school class a party. I attend the class held for the Cradle Roll babies, who come with their mothers. They do enjoy the class so much—nobody's baby is a disturbance, because everybody has a baby. On the day of their party they first met on the lawn, where I took their picture. I wish you could have seen them. You would say that Chinese babies are quite as dear and cunning as babies anywhere. Then they came to my house to hear the victrola, and enjoy tea and candy. I had provided small gifts all around, a Chinese calendar and three safety-pins for the moth-

ers, and a rubber ball and a picture-card for the babies. And were those mother's grateful? I found a bracelet from them in my Christmas stocking. Do I love them? Well, I should say I do!

On Christmas morning there was a service in the chapel, also a service in English for the foreign community. During the day, or the day before, there were entertainments in the Women's School, the Girl's School, the Kindergarten, and the Boy's School. What with sick folks and the Hospital Christmas Party, I only had time for part of the service in Chinese at the chapel. But you can see from all this that the air fairly vibrates with the Christmas spirit.

The Hospital Children's Christmas Party is an annual event, which is enjoyed quite as much by the nurses and others who prepare for it, as by the children themselves. World Wide Guild No. 297 had sent out Christmas tree trimmings and toys, and other friends had made contributions of toys, candy, oranges, notions, towels, soap, and calendars, so that it was not as hard as you might think to find presents to go all the way around. There were thirty-six children, and they were so happy and pleased to hear the story of the first Christmas as it was beautifully told by one of our most promising young women. We let the grown-ups come in too, as most all of our in-patients are heathen from inland places. For most of them it was the first Christmas they ever saw or heard of. They are very different from the people who live adjacent to our Compound, many of whom are second generation Christians.

How I hope and pray that these people who come in to have their diseases healed may also receive the blessed gospel of Christ! I wish I could picture for you the hundreds of villages where there are but two or three who know what Christmas means, and the thousands of places where there is nobody who knows.



CHRISTMAS with the

Cora W. Wadney



'Twas the day before Christmas, and all through the house,
Every creature was stirring, e'en down to the mouse.
The Brownies were up with the first morning light;
With brooms and with dust-cloths they made a brave sight.



Every Brownie was working, in make-believe play,
To put things in order for glad Christmas Day.
Some swept up the floors, others made up the beds,
While their eyes fairly danced in their round little heads.



Soon the work was completed, and then came the fun
Of trimming the tree! And the Sixth Grade, they won
The honor of helping our old friend St. Nick,
Who takes from the brightest his holiday pick.



When dinner was over and naps had been had,
Every Brownie in Home School was happy and glad.
For the baskets were ready, all full to the brim,
With wonderful packing so tasty and trim.



Soon the rest of the Mission all gathered around
The seventy Brownies who sat on the ground.
Then such guessing and laughter, such glances and glee,
As the pink and blue bundles from strings were set free.



BROWNIES



Then pencils and rulers, and marbles and blocks,
Books, candy, and "hankies," and dollies with frocks,
With ribbons and buttons, soft colors that gleam,
Little stockings and slippers—the kind children dream.



And to make all complete, little coats and such hats!
Besides Teddies and bunnies and dear pussy-cats.
There were puzzles and games too, to add to the joys
And the well-earned delight of the good girls and boys.



In due time came supper, and later—oh, glee!
They were soon to behold the great glittering tree!
Bespangled with tinsel, with candles so bright—
For any child surely a wonderful sight.



The friends quickly gathered from all parts around,
And soon in the room were no seats to be found.
Then glad children's voices rang out, sweet and clear,
The message of Christmas, which all love to hear.



You kind friends who helped make this glad Christmastime,
Will you sometimes remember this small, faulty rhyme;
And remember the Brownies, although far away,
For they'll think of you often, and oft for you pray!



The Joy-Box

BY REV. J. FRANCIS RUSSELL, OF CAPIZ, P. I.

"It is just too bad, but we cannot help it, that's all." Thus spoke the tired missionary as she looked into the face of her husband. "Here are scores of boys and girls for whom we have no gifts."

"Well, we shall have to stick to our original plan and give only to the children of the church-members, though each one attending Sunday school ought to have a present," answered her husband.

This conversation took place about 11.30 p. m., December 18, while the thermometer registered 86° above. No, it was not in Vermont, but in the Philippines.

For more than two weeks, all of the spare time of these two missionaries had been used in sorting and marking the presents sent from the various young peoples' societies, Sunday school classes, and women's missionary societies of the churches of America for the Filipino Sunday school children. And, as in many Sunday schools of America, the attendance increases wonderfully about Christmastime.

"I just feel like crying because the supply of gifts is not sufficient even for Santa Teresa children," continued the missionary, whose mother heart could feel the keen disappointment of those passed by.

"Well, don't feel too badly; we have done our best. I have sent word that only children of the church-members could expect to receive presents, but all shall receive candy," said her husband.

That night, as these missionaries prayed, the Father was asked to grant that there might be no aching hearts after the Christmas festivities.

As if in answer to prayer, bright and early the next morning the whistle of the mail-boat, two days ahead of time, came to their ears.

"This is our last chance of getting anything from home before Christmas," the husband said. "I shall go down soon to see if there are any parcels."

Immediately after breakfast he started for the post-office.

"Good morning, Señor Lara, any mail for me?" he asked of the genial Spanish postmaster.

"Si (yes), Señor, here is a box."

"*Salamat sing madamu* (many thanks)," replied the missionary, as a long crush-at-one-end box was placed in his hands.

It took about two minutes for him to clear the Capiz Common, cross the concrete bridge, and cover the one quarter of a mile to the Mission Compound. Chickens, pigs, goats, and dogs scurried to shelter beneath the native bamboo houses as the "klaxon" horn of the motor-cycle warned them that the missionary was on the move.

"What have you got?" called the wife as the motor-cycle climbed the backyard hill as proudly as Man-o'-War took his last prize.

Eagerly she took the box from his hands and rushing into the house seized a pair of scissors and opened the precious parcel.

"Hurrah! just seventy-two presents. We can

complete the Santa Teresa list now, and won't they be surprised? This is surely a joy-box."

At last Santa's bag is ready, stuffed with dolls, combs (back, side, round, and some with large diamonds of the ten-cent variety), looking-glasses, pocket-knives, marbles, bright-colored beads for the neck, picture-books, tops, handkerchiefs, pencils, writing-pads, and many bright hair-ribbons (often a bright hair-ribbon leads a dirty heathen girl into a clean child of God).

Hundreds of people have gathered to welcome the missionary. The meager though hospitable homes of the members are strained to the utmost by the people coming from all parts of the mountain, yet there always seems to be a place for one more. The church is well decorated with cocoanut palms and Oriental orchids, and in the center of the building, hanging from a bamboo rafter, is the gasoline lamp, brought from the mission house. When lighted, the people called it the "new moon."

A special Christmas program held the profound attention of the older folks, but, every time the missionary went toward the large bundles, which lay on the platform, there was a suppressed murmur from the front row (children corner), "*Nagakuha sia*" (he is getting them). When these bundles were finally brought forward there was tremendous hand-clapping. Then all was very quiet, for all wanted to hear whose name came first from the lips of the missionary. About half of the presents had been distributed, while in the rear near the door stood a tall Filipino with his four children clinging close by. They were Sunday school members, but the father was not a church-member. He has been told that there are presents only for children whose parents are members of the church, but the good news that all were to receive presents had not reached him. He was apparently satisfied that his children would receive a bag of candy.

"Anticito Fuentes," called the missionary, and the surprised unbeliever pushed his boy into the aisle, saying, "*Kadto ka sing madali*" (go quickly), and Anticito got a beautiful pocket-knife; Pacifica, the oldest daughter, a pretty doll; Jose a big bag of colored marbles, and little Josefa a charming picture-book. By those standing near tears are seen trickling down the old man's face, and he is heard to say, "*Kag sila nagdumdum sang akon mga bata man*" (and they remembered my children also). This unbeliever's heart was touched because of the thoughtfulness and love of the boys and girls of America, who sent the Christmas cheer even to his children, and this act gave him a real conception of the love of Christ.

He accepted Jesus as his Saviour and became a staunch member of the church. Thus the message of John 3 : 16 was brought to his heart by the means of the Christmas joy-box. Do it again.

And we are certain sure they will!



The Sunshine Baby

THE TRUE STORY OF HER LIFE AND TRAVELS, COMPANIONS, AND EXPERIENCES IN INDIA AND AMERICA

BY REV. W. T. ELMORE

Formerly Missionary in India. Illustrations also furnished by him

VI. THE SEASHORE

WHEN Sunshine Baby was just about a year old her parents went to live at Ramapatnam, on the shore of the Bay of Bengal. What a beautiful place! In the Compound were great banyan trees with scores of trunks. The cool sea-breeze blew much of the time and made it a more comfortable place to live. But the seashore is one of the greatest charms. It was not many days before Sunshine Baby learned not to be afraid of the roar of the waves when the tide was coming in. She would sit digging in the sand, always safely guarded by Ruth or Sundaramma, a little distance from the water, and how she would laugh when the spray would sometimes break over her! How she did enjoy seeing her father and mother splashing in the surf! And when the waves were quiet, she learned to paddle a little for herself in the warm water on the shore.

Sometimes they would bring their supper to the sea, and after the heat of the day it was very pleasant to spend a half hour in the water, and then to sit on the sand in the twilight, and eat together. It was usually rice and curry that was eaten at such times, for then Ruth and Sundaramma and other Indian friends could enjoy the meal too. Sunshine Baby was of course too little to eat rice and curry yet, but as she grew older she learned to like it, and from the very first she seemed to enjoy these seashore feasts as much as anyone.

VII. THE HILLS

In the south of India are beautiful hills or low mountains. They are about a mile high, and when the heat is getting severe down on the plains, it is cool and pleasant on the hills. Every hot season large numbers of white people in India go to these hills. They should go every year if they possibly can. Sunshine Baby was about fourteen months old when she made her first journey to the hills. Already she was beginning to walk a little and to say a few Telugu words, much to the delight of her faithful caretakers.

It was to Coonoor, in the Nilgiri hills, that Sunshine Baby made her first visit. Now she was living near the railway, and there was no long, tedious ride to the station. But when she was on the train something new happened. She was frightened almost to death. The train was noisy, and she was not used to trains. How she screamed, and no one could do anything with her. Fortunately it was night when she got on to the train, and she was soon so ex-

hausted that she cried herself to sleep. But the next morning all her fear was gone, and for the rest of the journey she made sunshine everywhere as usual.

The second morning the train came to the foot of the hills. Here they changed to a little train which was made for mountain climbing. The engine went behind the train, so that no car could break loose and run back to the bottom. In the middle of the track was a cog-wheel which helped the engine to climb. When they first started it was very hot. Soon they were rising above the plain, and Sunshine Baby had to have a wrap. Before she got to the top she had to have on all her heavy clothes. How beautiful it was to look out over the tops of the palms on the plains below and up to the heights above. Clear mountain streams were falling in waterfalls here and there, and beautiful green trees and shrubs covered the hillsides. Here and there a tea or coffee plantation spread out on a hillside, looking like a great picture. And over all towered the majestic blue gum or eucalyptus trees. Sunshine Baby seemed to be enjoying it all as much as did her father and mother.

And now another surprise came. In the hills are many white people, government officers, planters, missionaries, and others. When Sunshine Baby saw them she was almost as much frightened as when she got on the train. Besides her father and mother she had never seen more than one or two white people at a time, and to see a group of them, or especially to have any of them try to touch her, made her frantic. How pleased Ruth and Sundaramma were when she would run frightened to them and hide her face in their clothes. They seemed to feel that she was choosing them in favor of her own people. And well might she at this stage of her life, for they would have laid down their lives for her. But soon this terror passed away, and she could look at white people without crying. Yet it was not until she was above three years old that Sunshine Baby got so that she did not show some fear of white people, while she never showed any of the Indian people.

The houses in the hills are smaller than on the plains, for it is so cool that they do not have to be large. But they are much cozier too. It was pleasant to sit around a crackling fire of blue gumwood in the evening. The cool breezes blew up the valleys, and soon Sunshine Baby's appetite grew better, and the roses began to come to her cheeks, which never happens to a white child on the plains. These pleasant days passed all too soon. Then with new strength Sunshine Baby and her parents went again to their home on the plains.

(TO BE CONTINUED)

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

J.Y. Aitchison, D.D., General Director

Present Hour Duty of Baptists Concerning the New World Movement—a Symposium

A MESSAGE FROM THE PRESIDENT OF THE NORTHERN BAPTIST CONVENTION

"When Moses held up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed.

"But Moses' hands were heavy . . . And Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

The success of Amalek would have resulted in the dispersion of God's chosen people and a total change in the whole history of the world's development.

Today the entire Christian world is involved in a more tremendous contest than even Israel of old, and the history of future ages will depend upon whether we, as a Christian nation, earnestly, prayerfully, and self-denyingly support the hands of those to whom we have committed the final consummation of the work already begun.

A great denomination, we, as Baptists, are especially called upon at the present moment to sustain the efforts of our leaders who are using every means and stretching every nerve to carry out our splendid five-year program.

Men and women sacrificing their lives in the unknown and untraveled vastnesses of the heathen world are eagerly expecting our sustaining help.

Unselfish educators of culture and broad vision, who have been conducting our smaller colleges upon compensation utterly inadequate for the actual sustentation of themselves and their families, have every right to look for our sustaining help.

Home missionaries in Mexico, Porto Rico, and the great unchurched regions of our Western States, are justly demanding our sustaining help.

"Colporters and workers among the submerged tenth" in our great centers of population, working not only for the kingdom of God but for the Americanization of the foreigner, confidently look for our sustaining help.

Every loyal Baptist, every true American who hopes to see our country the great Christianizing influence of the future must become a sustainer of the great work during the coming year.

We must prevail—Amalek must be defeated—the hands of our leaders must be sustained.

ERNEST L. TUSTIN.

THE WORK CAN BE DONE

I am heartily in favor of carrying on the campaign to secure the balance of the hundred million dollars, which the Northern Baptists set out to raise. As one of those who was interested in the previous campaign, I realize the difficulties which confront us in attempting to raise the balance of this money, but I feel that we ought to do this, and that if we all get together in the proper spirit the work can be done.

ALBERT L. SCOTT, Boston.

THE SUPREME DUTY

The supreme duty of the Baptists of the North at this hour is to complete the \$100,000,000 campaign. This duty is enforced by

1. The extreme need of work which we are doing through our societies, boards, and institutions. On the present basis of apportionment, permanent improvements and endowments must be suspended.

2. The clear ability of Baptists to raise this amount of money would make its failure ignominious in our own sight and in the eyes of the world.

3. The development of team-work and esprit de corps involved in the prompt completion of the task would have a moral value equal to the financial value of the success.

4. Even an approximate recognition of the stewardship in the terms of money and life makes success so easily attained that to fail would mean a practical repudiation of all we have said on the subject of stewardship.

5. Last, and probably least, of all the things that should contribute to our decision to make a speedy success of this enterprise is a wholesome denominational pride. In the light of all we have said as to our ability, our purposes and plans, failure or delay now can bring nothing but denominational humiliation and chagrin.

FRED W. FREEMAN, Denver.

THE ISSUE IS CLEAR

The goal of one hundred million was not set by chance. It was established as a result of careful investigation. Having set our goal and then not reaching it, is more than to forfeit so much money. Failure means a reaction in all church and denominational activities. We will be afraid to set before us a worthy goal again. It will be a loss to the kingdom to be satisfied with a second-best instead of a best.

The air has been clarified now since we have taken our new attitude toward the Interchurch World Movement. Some refused to cooperate in our own New World Movement, fearing an overhead external authority for our denomination. More were listless because mistakenly they felt that some great organization outside the denomination was gathering funds and was to make Christian success secure. We have no false hopes now. There is no excuse; the responsibility is placed squarely upon each individual Baptist church and member.

The present world turmoil has taken away any vestige of hope we may have had that other remedies for the world's needs were temporarily to be sufficient while we waited a generation or two to mobilize our forces. What we do must be done now. Baptists cannot wait.

CARL D. CASE, Pastor, Chicago.

IN OUR RELATIONS

Let us think of the work in four relations:

First, its *purpose relation*. We are raising this fund for the support of all of the agencies that make our denomination worth while—missionary, evangelistic, educational.

Second, its *time relation*—four years in which to pay in such instalments as are most convenient to the giver.

Third, its *personal relation*. The fund is to be made up of individual subscriptions. It will be raised by each doing his reasonable part. He who is able and will not help is shirking a duty and missing a rare privilege of being vitally connected with the biggest thing the denomination has ever attempted.

Fourth, its *blessing relation*. The reflex influence of hearty participation in this work will surely be a perpetual asset of satisfaction and rich Christian experience.

MIL0 B. PRICE, Owatonna, Minn.

WHY FINISH ANYTHING?

Why finish raising the \$100,000,000? Just as well ask why finish raising anything? Plans have been laid, promises made, hopes raised, and sacrifices—oh, that we could number them! Would we leave the task unfinished?

The fields white for harvest, the need of workers, the Master's command "Go ye"—have these lost their power? If so, what can rouse us?

Are we able? We would be if it were a matter of saving our lives.

Reward? The consciousness that we are with God's people in a GREAT WORLD MOVEMENT, doing our best.

United we stand. Let us put the emphasis on the first word, and as a great body of Baptists, with our Invincible Leader, we must succeed.

MRS. S. F. GLASSCOCK, Morgantown, W. Va.

GREAT MOTIVES FOR A GREAT WORK

We must complete the work of raising the hundred million dollars. For the sake of our divine Lord upon whose heart lies the burden of the world, we must complete the fund. For the sake of our beloved Baptist denomination with its Scriptural democracy so filled with love for God and men, and facing new opportunities more appealing than any in the past, we must finish this great work. For the sake of our noble societies and institutions into whose manifold work have gone the labors, the prayers, the thought, and hopes of our fathers and mothers, and whose growing resources have followed after ever-enlarging opportunities, we must do this great thing.

W. QUAY ROSSELLE, Pastor, Malden.

"FAIL IN THIS AND WE STAGGER FOR TWO DECADES"

The completion of the \$100,000,000 fund is the most important task before the Northern Baptists. Was the judgment of the delegates at the Denver Convention wrong? Are the statements contained in the *Survey* untrue? Was the decision of the delegates at Buffalo ill-founded? Is the sum which we are seeking in fact not needed to make strong and powerful our work at home, send the gospel with renewed energy to India, Africa, the islands of the sea, China, Japan, and all the mission fields of the world?

The need exists. Our ability to perform is unmistakable, and this creates a duty which we cannot shift. Succeed in this and the greatest prosperity will come as the result. Fail in this and we will be staggering for the next two decades. Every church and every member of every church ought to feel the supreme impulse and do its full share. We might

prefer having it done in some other way, or at some different time, or with different combinations of workers in the field, or different methods, but let us forget these and do it as has been planned, and do it now and feel the real impulse that comes with victory.

CORWIN S. SHANK, Washington.

THE MAXIMUM DEMANDED

It was conservative calculation that set our objective of one hundred million dollars and to fail in accomplishing the task is to fail to keep faith with ourselves and our Master. The sacrificial giving already of thousands of churches is a challenge to every church in our constituency to the maximum of effort.

SMITH G. YOUNG, Lansing, Mich.

BRING ALL THE TITHES

We have not done all that we can, and it is dangerous to the very life of our denomination to pretend that we have. Rather "let us bring all the tithes into the storehouse," and great shall be the rejoicing when God opens the windows of heaven upon an honest and obedient people.

W. E. WOODBURY, Pastor, Minneapolis.

UNTO THE LAST

Baptists have not done their duty until the last member in the last church has met his share of responsibility or better say opportunity. The giving of our money shows our loyalty. It enlarges our life and outlook and brings us the joy of our Lord.

We must not fail our Master in this hour.

MRS. C. E. JOHNSON, Minnesota.

GROUND MUST NOT BE LOST

I have been interested in the missionary work of Nevada for nearly a dozen years, and it has come to me with deep conviction that we, as Baptists, must subscribe the balance of the \$100,000,000 and that right early or we will lose our ground.

We know that the foreign workers are appealing for funds to secure new equipment, more schools and hospitals, and more money for salaries, in order to hold the fields that have been won through so much sacrifice. Moreover, this I know positively through actual touch with the fields and personal experience in missionary work, that unless we supply needed workers and necessary equipment to our Home Mission fields our Baptist denomination will go backward instead of forward, and our desired goal will never be reached.

MRS. BREWSTER ADAMS, Reno, Nevada.

HE PROFITS MOST WHO SERVES MOST

Baptists are constrained to the completion of the New World Movement by the three fundamental motives of self-interest, altruism, and religion. It is one of the lessons of history that the man, the church, or the nation that gives most unselfish effort reaps the richest reward.

The world need was never so great, and back of most of this suffering is the fact of sin, so that the greatest need today is the salvation found only in the gospel of Jesus Christ.

Success in the New World Movement means a larger and stronger Baptist denomination, and means a world wide advance in the knowledge of Jesus Christ.

JOHN D. RHOADES, Toledo, O.



"MISSION BAPTISTA ESPAÑOLA" (SPANISH BAPTIST MISSION) OF THE
WASHINGTON AVENUE BAPTIST CHURCH, BROOKLYN

A By-product of Home Mission Work in Porto Rico and Cuba

Last spring there was inaugurated a movement among the Porto Rican and Cuban Baptists of New York City to unite as an organized body of worshipers. The most of them, if not all, were members of Baptist churches in the two countries named as the result of the labors of missionaries representing the two Home Mission Societies. They found a friendly adviser in Rev. Robert McCaul, pastor of the Washington Avenue Baptist Church, and eventually made this church their gathering place.

Mr. Joseph Toro, a young business man of Brooklyn, who was converted in Porto Rico; Mr. Pedro Mirabal and Mr. A. Pereira, both Porto Ricans by birth and education, with the assistance of Rev. C. S. Detweiler, Secretary of the Department of Latin North America of our Home Mission Society, have composed the preaching staff of this enterprising body.

"This mission is the by-product of Baptist missionary workers in Cuba and Porto Rico," said Mr. Toro when he was asked concerning the group. "It was through their efforts that we came to the knowledge of the gospel. I wish also to mention the kindness of the members of the Washington Avenue Baptist Church who have with an open heart given us all kinds of facilities to carry

on the work, backing us up in every respect for the good of the work."

The first service was held March 27, 1920, with an attendance of thirty; and the average attendance has increased rapidly. There was an attendance of eighty the first Sunday of September, which augurs well for the work during the ensuing fall and winter months. An average attendance of sixty was maintained during August. In August there were four public professions of faith, making a total of seven persons who have accepted Christ since the first meeting in March. Three have been baptized.

A Remarkable After-war Document

September 6, 1920.

To the Dean of the Russian Bible Institute, J. Bokmelder.

Dear Brother in Christ, J. Bokmelder:
We, Russian brethren, formerly war prisoners in Germany and now residing in France, desire to be admitted to the privilege of devoting our lives to our Lord Jesus and to those who do not know him and do not know the true path to everlasting life so as to tell them that they should leave their earthly ways and should look up to our Heavenly Father.

The dates when we first believed in Lord Jesus as our personal Saviour are as follows:

Muravey, December, 1917, in Germany.
Yezhoff, T. I., May, 1917, in Germany.

Kokoreff, D. I., 1918, in Germany.

Sharoff, M. M., February, 1919, in France.

Chernysheff, V. N., in Germany, in 1917.

Byelyasoff, A. I., in France in February, 1919.

Bibick, E. N., June, 1919, in France.

Koroleff, D., September, 1919, in France.

Konovaloff, I. P., February, 1920, in France.

Stepanoff S. T., May, 1920.

Dear Brother Bokmelder, we were all in German detention camps since 1914 and were suffering from hunger and want and were compelled to work very hard. Since May 1, 1920, we are in France removing the barbed wires.

May 1, 1920, we were demobilized and are working ten hours daily and we get ten francs sixty centimes per hour. Food costs six francs daily.

We received your circular and would want to enter the Institute as students but we do not have the required \$112. This sum though small in American money is large in French money, a dollar being equal to seventeen francs. Altogether we have 3,300 francs, which is hardly enough to provide for the bare necessities and incidentals required outside of the Institute.

We all desire to devote our lives to the service of our Lord Jesus, and trust that it will be his will to receive us as students of the Institute so as to enable us to work for him, and all those who prepare for such work to receive us in their midst into the flock of the Heavenly Shepherd.

(Signed by the ten.)

All these brethren were baptized in Metz by Brother Fred Hammert in June and July, 1920. All were converted through the preaching of G. Grechko, with the exception of Chernysheff, who was converted in Germany. Their education is that of a village school.

Dear Brother Bokmelder I beg you to receive these brethren for their life is worthy of labor for Lord Jesus and of preaching his Holy Word.

G. GRECHKO.

Our representative in France, Rev. O. Brouillette, has been asked to look into the application of these men and make a report as to their character and promise of usefulness. If the report is favorable it is probable that these men, after three or four years of training, could go back to Russia, and in a humble way, at their own expense, spread the gospel most effectively.

The only obstacle to our receiving them in the Russian Department of the new International Seminary is the lack of accommodation for ten additional men. If the American Baptist Home Mission Society had \$15,000 to purchase a needed building to accommodate them it could meet this emergency and perhaps begin a work of far-reaching value.

Pocket Testament League

One of the romances of Bible distribution is that of the Pocket Testament League, which is referred to in the new mission study text-book, "The Bible and Missions." Many readers of the book are inquiring where they can get information and are asking what is necessary to form a Testament League in their own church.

MISSIONS is very glad to promote the wider influence of the Pocket Testament League by briefly answering some of these questions. The Pocket Testament League stands for, first, winning men to Christ, and second, personal dealing with individuals through the study of the Word of God. Representatives of the League would be glad to present its work in any community where such assistance is desired. There are stereopticon slides which furnish equipment for Pocket Testament League lectures, in which the activities around the world are shown in about one hundred attractive views.

The starting of a Pocket Testament League in any church is a simple matter. Those willing to join the League are encouraged to purchase the attractive League Testament in convenient pocket

size; also to sign a membership card in which they pledge themselves, with God's help, to make it a daily habit to read at least one chapter in the Bible and to carry a Bible or Testament with them wherever they go. A duplicate of this membership card is sent to the headquarters of the League, and in recognition of the membership pledge, a beautiful little bookmark is forwarded by the League to the new member. There are no membership dues.

The League does not conflict with any existing society which has for its object the study and propagation of the Word of God. Its aim is to increase the efficiency of every such organization.

Funds have now been raised to carry on an evangelistic campaign among the men of the American army, to put Pocket Testament Leagues in their hands, and to secure from them a record of decisions for Christ. God is blessing the League in a wonderful way. Pocket Testament Leagues are being introduced among organized Bible classes, in Sunday schools, in factories, among commercial travelers, and all groups of the community. Full information may be obtained by writing to the Pocket Testament League, Fifth Floor, 156 Fifth Ave., New York City.

An illustration of the way in which the pocket Testament has been placed is found in the following instance:

TREATMENTS AMONG THE GYPSIES

A young woman in New Jersey was quietly reading her pocket Testament on the street car one day when a gaily dressed gypsy seated opposite her noticed the little Book and kept watching her intently. Noting the gypsy's interest the young woman inquired, "Have you ever seen a little Testament like this?" and kindly showed it to her. The woman was interested, the colored pictures in the Testament attracted her. As the young woman explained about the Pocket Testament League the gypsy interrupted. "There is a camp of my people living down near the county line, why couldn't you or someone come down and tell us all about this?" "I shall be glad to come," replied the young woman, as she reached her destination and hurried from the car.

Some weeks elapsed, during which time earnest prayer was made that a way might be opened by which the gospel message could be carried to the gypsies. It was generally considered dangerous for a young woman to go into their camp unescorted, as these gypsies were said to be notoriously bad. A few Sundays later the young woman prevailed upon the superintendent of her Sunday school to go out to the camp and hold a service among the gypsies.

God led in a wonderful way, and the woman who had noticed the little Testa-

ment on the car was the first one to greet the superintendent in the camp. A service was immediately arranged in one of the gypsy huts and the place was soon crowded with men, women, and children. Songs were taught them and the simple story of the love of Christ was given them from Pocket Testament League Gospels of John. The gypsies were so pleased with the service that they urged the superintendent to come each Sunday. Consequently a morning and evening service has been held in this gypsy camp for a number of months. Many have definitely accepted Christ as their personal Saviour. Practically every gypsy in the camp who can read has joined the Pocket Testament League and the superintendent's Sunday school scholars have furnished the Testaments.

Think! All this blessing because one young woman was not ashamed to read her pocket Testament in a street car. Don't be afraid to show your colors!



Mariet Dana Barker

Miss Barker, head of English Department and librarian of Bishop College, Marshall, Texas, died at San Diego, Calif., September 7, 1920. A graduate of Shepardson College, Granville, O., she gave twenty years of service to the Home Mission Society. From a touching tribute by Miss Harriet I. Talcott a coworker in Bishop, we take the following quotations: "Her artistic temperament interpreted life through the medium of her marvelous capacity for love. A poet of no mean order, the common things of life ministered unceasingly to her joy. Her friendship was a continual revelation of how unselfish and loyal friendship can be. Tender with dumb animals, it is not surprising that her unstinted devotion went to the unfortunate among the human family. She was passionately the champion of the 'least of these,' Christ's brethren—the ignorant, degraded, misused. She influenced thousands of young lives during her long years of service, and from all sections comes the testimony, 'We have lost a wonderful friend,' with expressions of gratitude and sorrow. Her faith in God was implicit—the faith of a keen, reasoning mind that by deep study and devotion reached a beautiful certainty. Her love for Christ was the rare reward of those who open the inner shrine of their natures that he may come in and abide."

Not goodbye, you are never away
From my thoughts so long that I need the word;
I shall miss your handclasp just for a day;
And the sound of your voice will be joy deferred;

But the real, real self of you bides with me,
(Thou your feet may walk in heaven's ways)
In the courage and truth and loyalty
That you taught to me in our comrade days.

The Assam Baptist Conference of 1920

Who of us who were there can ever forget it? The Shirk Memorial Sanctuary by the wayside, so white, so trim, the gem of all the church buildings in Assam, the ring of whose bell has something in its tone that simply compels one to enter and commune with God. The ever-welcoming Swansons and John Carvell, the latch-strings of whose bungalows are ever out, both day and night, for every native Christian, every seeker after God, every tea planter or government official, and every missionary who may turn his feet, his ox-cart, his pony, his auto, or whatever conveyance he may possess or borrow, Golaghatward, with those hospitable homes and homey chapel as the goal to never-disappointing fellowships.

Wonderful days. The sessions began with the aim set before us of making each day a day of the Son of Man. And he was there in our midst. And the felt consciousness of his divine presence and mastership of every difficult problem—and there were many such—seemed to compel us to almost unanimous decisions throughout the Conference.

The devotional half hours were wonderfully spontaneous in praise and prayer, the many leaders, young and old, seeming to have come from an interview with the one who was ever foreseeing the questions which would balk us but for his help.

Can you believe it? We practically elected a bishop. We expect results to justify our action. We did it because the paucity of workers and the time consumed by some of our best missionaries in executive work was so great that it seemed to compel us to set aside one man to visit all the fields and study the situation and needs of each field, and to pass personally on many questions which would naturally have been matters for the executive committee. This grave responsibility has fallen upon Rev. A. J. Tuttle with the hearty approval, we believe, of all the members of the Mission. Heartfelt thanks were accorded to retiring Secretary Harding, who during the last two years has filled the position of Secretary of the Mission with rare ability in connection with the supervision of much of the Garo Mission—a double work beyond the strength of any single individual. It was felt that no such double burden could longer be imposed upon any one of our missionaries, and until the field was better manned we must try some other method of procedure however anti-baptistic it might seem, which is certainly not as anti-baptistic as the non-manning of the fields with sufficient workers for the carrying on of work already begun, to say nothing of new fields which ought

to be opened but must be left entirely untill the forces for work in hand are greatly reinforced.

One single family and two young ladies were all we had the privilege of welcoming to our forces this year: Miss Wright, who goes to Tura; Miss Massales, who joins Miss Vickland in her new work at Golaghat, and Rev. and Mrs. Albert Dahlby and little Roger.

The Social Evening was made glad in the welcoming of such fine young people as the above to our depleted forces and in welcoming back some who have returned from furlough, and all rejoiced that our veteran, Dr. M. C. Mason, of the far-away Garo Hills, was there to so aptly tell these young people of our joy over their coming.

We had several very informing and instructive papers prepared with great care, which gave dignity to the sessions from the practical standpoint, as they were illustrative of an ever-growing comprehension of the situation in Assam and of the means by which we are to measure up to the new era in mission work. There was an unforgettable gem of mirth and pathos in a paper entitled, "Milestones Along the Head We Have Come," by Mrs. M. C. Mason, which should be published for the delectation of all the Assam missionaries, especially those of former days.

The reports from the several stations were unusually full of hopeful indications if the fields could only be tilled and reaped. The promise in the Manipur field among the Kukis where goodly numbers have been baptized; the very large number of baptisms among the Ao Nagas; the development of the Girls' School at Nowgong to higher grades; of the Jorhat Christian Schools also to normal and new technical grades; the Gauhati Satri Bari Girls' School reaching the highest marks in the government examinations in the Province; the taking over by the government of the Boys' School at Tura in the Garo Hills, leaving the students, however, under missionary supervision in the Christian hotels; the extensive plans for the Girls' High School at Tura where new buildings so long needed are soon to be realized; the Lewis Memorial Hostel for college students at Gauhati nearing completion and applicants for rooms already nearly equal to the whole number that can be accommodated; the success of the Summer Bible Schools at Golaghat and Tara; the interest of government in having established at Sadiya a Girls' School at once, and the success of the school such as to overcrowd the old buildings that now poorly house the children seeking instruction in the mission school conducted by Mrs. Jackman; the decision for a Woman's

Hospital to be located at Gauhati; and a General Hospital in or near Jorhat and a new Dispensary Building to be erected at Golaghat; with new school buildings also to be constructed at Nowgong; the full establishment of the Girls' School at Golaghat with an entirely new set of buildings, some temporary and some permanent, constructed during the last year and now in full swing with a boarding department, and new buildings also erected for the Boys' School there; new bungalows being furthered toward completion and others to be built this coming year—is it any marvel that we say "hopeful indications"? And is it not a marvel that with all these plans and more that might be mentioned as occupying our attention—is it not a marvel that all hands can be depended upon to looked cheerful though grave, and that there could have been such harmonious sessions as we have spoken of? It remains to be seen how many of the well-laid plans will come to maturity during the next twelve months, but we believe that all hands can be depended upon to labor with a zeal commensurate with that of the good men and women back of us at the rooms, and in the field churches at home raising the funds and praying that the strength of us, each and all at home, and here also may be equal to the tasks which he assigns, which are indeed extensive because he is so great in His conceptions of what should speedily be undertaken and accomplished for his ever-coming and extending reign. The All-Assam Convention, with its many delegates from all the different stations representing many races, was again this year as in previous years marked with success.

A New Treasurer

At a special meeting of the Board of Managers of the Free Baptist Woman's Missionary Society, held in Ocean Park, Me., October 12, Miss Edna A. Fokan, of Sanford, Me., was elected treasurer. She succeeds Miss Edyth R. Porter, of Peabody, Mass., who for several years has faithfully served the society and resigns because of ill health.

All money belonging to the Free Baptist Woman's Missionary Society, including bequests and gifts, should be sent to the new treasurer.—*Nellie J. Jose*, Recording Secretary.

Helping the Churches

On October 24, Rev. F. H. Divine, Edifice Secretary of the Home Mission Society, raised in cash and pledges \$25,025 for removing the parsonage debt and providing a church building fund for the Muskegon Heights Baptist Church, Muskegon Heights, Mich. The church is greatly encouraged by the fine leadership and fruitful service of Dr. Divine.



FROM THE WORLD FIELDS



Little Cradles

All over the earth they are swaying,
The nests where the little ones lie,
And the faces—black, brown, white, or
yellow—
Are watched by the Father's kind eye.

Because long ago in a manger
The dearest of little ones lay,
Our hearts turn with prayer to the
Father
To bless every baby today. —Anon.

THE HELPING HAND

Edited by Helen Barrett Montgomery

A Beautiful Memorial

The Women's Mission Society of the First Baptist Church of Terre Haute, Ind., sent recently, as a memorial for one of their members, Mrs. Sarah Emily Acock, a check for \$50 to be devoted to the education of some Oriental student who is looking forward to a life service in the medical department of our foreign mission enterprise. Mrs. Acock had passed her eightieth year, and for twenty years of her life had served as treasurer of the Women's Mission Society. In sending the check they write: "In her life, foreign missions was a passion." That life is not closed. Its influence passes on into other lives and other generations. Who has sight so keen that it can trace the waves of good that will flow from the life of this student whose training will be made possible, next year, through this gift from the circle whose faith has been enriched by that of Mrs. Acock?

Picture Post-cards Needed

Mrs. W. S. Sweet, of Hangchow, East China, writes as follows:

"We are in need of cards for these four Sunday schools. Send us your postal-cards, Sunday school cards, and any other pictures you may have, by parcel post. Don't stop to prepare or paste them, send them along."

Be sure that the cards are attractive and suitable. They love Easter or Christmas cards or those showing buildings, cities, bridges, railways, famous scenes. Sunday school cards are always good. Wrap securely in rather small packages as they are less likely to be torn. Address plainly and mark on the

outside "Used post-cards." Address Mrs. W. S. Sweet, American Baptist Mission, Hangchow, East China. The rate is twelve cents a pound.

A Correction

Mrs. Anna W. Heakes, who was quoted in a recent number of *MISSIONS* as a "hundred years young," is the mother of Mrs. Charles W. Gale, of Norwich, Conn., and Mrs. M. C. Treat, of Pasadena, Calif., with whom she has made her home for many years. She is still in Pasadena and is looking forward to another milestone on the journey of life. Through error we located her in Connecticut instead of California. Friends will note the correction.

Miss Alice E. Stedman

FAITHFUL UNTO DEATH

Miss Stedman, who has for twenty-five years carried the work of the treasury of the Woman's American Baptist Foreign Mission Society, entered into rest Friday, October 15. While Miss Stedman had not been well and had suffered much during the past few months, she had clung tenaciously to her work and carried her responsibilities bravely to the end.

At the meeting in Buffalo, the Board, realizing that the great change in method necessitated a removal to New York, suggested to Miss Stedman that she take a year of rest. There were many important matters in her department requiring her careful study and treatment. It seemed to the Board that no one else could attend to these affairs so well as the one who had so long carried every detail. While reluctant to lay aside her responsibilities Miss Stedman felt that she ought to accept the recommendation of the Board and take the needed rest this year. She was very, very weary. Her work for so many years had kept her at her desk and had burdened her with a responsibility which she carried night and day. There was not the same inspiration in this routine work that one finds in other departments, and yet, in so many ways Miss Stedman glorified her work.

She was of the reserved New England type, who could not express her deepest feelings freely. Those who had worked with her for twenty-five years, however, knew her beautiful Christian spirit in her work, and realized that the same devotion went into the Treasury Depart-

ment that must go into the great work on the foreign mission field.

So often she would speak tenderly to those who were in her confidence of the letters that had come, perhaps from some missionary or from some dear saint in a remote State or from one of her district treasurers all of whom she loved with deep affection.

She delighted in doing little hidden kindnesses, and so often it was her thoughtful suggestion that prompted some action of the Board or officers to necessary action.

And now she is gone, suddenly, after months of pain, hidden for the greater part from others. It was hard for her to lay down her active work, hard for her to see her beloved Society go from the place where she had served for a quarter of a century, hard for her to meet the changing adjustments of life, and to look forward to possible inaction and ill health; and then, suddenly, God took her. Standing over against the treasury he watched the gifts of women. He knew the hidden springs of Alice Stedman's life as she went on faithfully year after year in his service. He loved her and appreciated her gift of service and took her to himself.

Our deepest sympathy is with her sister who was all in all to her in the quiet home life. Many in our Society will remember Miss Stedman with gratitude and love, and her Board does not fail in deep appreciation and thankfulness that such a life was spared so long to render a great service to the cause of missions.

Helen Barrett Montgomery,
Lucy W. Peabody,
Martha MacLeish.

In Loving Remembrance

As the Golden Jubilee Year of our Woman's Foreign Mission Society draws near, we are thinking gratefully and reverently of the noble women who laid its foundations in the organization of the sister societies in Boston and Chicago, fifty years ago. I love to think too, of the leaders of the first mission circles, mission bands, and societies of "Little Helpers," who also wrought in the spirit of Christ's compassion, doing each her quiet but necessary part in the building up of our great united work of today.

One mission circle president, Miss Ida E. Burdick, of long and devoted service, went to her heavenly home but a few weeks ago, to receive the Master's greeting, "Well done good and faithful serv-

ant." Miss Burdick, with a little group of women, organized a mission circle in Lime Rock, Rhode Island, in 1873. For forty-seven years without intermission she was one of its officers. For twenty-three years, as the carefully kept record of the society shows, she was president and treasurer, and the work of collector, the hardest part, she carried from the beginning to the end of her service. Faithfully and patiently she gathered the offerings year after year, first for the foreign work, a little later for home missions and the Mite Society (State missions) also. It was all one work, she said, and she loved it all.

The younger members of the rural church removed to the city, and Lime Rock became unable to support a pastor, but the valiant mission circle led by Miss Burdick lived and worked on. Its monthly meetings were held regularly; with bright programs and mission study they were attractive and up-to-date. When health and strength failed and the president was no longer able to take the long drive to the church, the circle gathered around her in her home for reading and study and most of all for prayer. A short time before her death she seemed to see, as in a vision, the multitudes whom no man can number, of all nations and kindreds and tongues and people standing before the throne in heaven. Her last words were, "For God so loved the world."

Someone would remind me that Miss Burdick's faithful work was done in a limited sphere. The Master himself, all the years of his life on earth, went up and down in the little land of Palestine. Who shall say that any sphere of loving service for him is limited?—*Mary Potter Angell.*

Story Hour for the Children

The following excerpts are taken from a letter written to the lovely lady who built the Rest House at Maymyo. Both ladies are asked to pardon *MISSIONS* for sharing this altogether homey and charming letter with the big Baptist family. It is small happenings like these that help to bind together those who send and those who go in one missionary fellowship.

"I am sending you a picture of Dr. Tilbe with all the children perched on his arm-chair. The puzzle is to find Dr. Tilbe. Every morning after prayers all the kiddies would crowd around him and climb all over him, clamoring for a story. He loves children dearly and seldom disappointed them. Perhaps you may be able to pick out Marion and Paul in the picture. Paul is right in front of Dr. Tilbe and Marion on his right side. The kiddies have had just the best time ever up here at Maymyo this year. With ten of them between the ages of four and eight, there was plenty of material for games. We had

an hour of kindergarten for them every afternoon, the different mothers taking turns being a teacher, and a fine little Sunday school each week. The last Sunday morning Jamie Jury said to Miss Austin, who has been in charge, 'Auntie, I like this Sunday school, because it's

find their way back to the villages as wives of pastors. This scheme calls for such a course for them, in which a good deal of Bible instruction will be given, supplemented by such practical subjects as physiology, hygiene, midwifery, sanitation, sewing, care of children, house-



DR. TILBE AND THE CHILDREN—WHO CAN FIND THE DOCTOR?

like a real Sunday school.' Little Mary Rogers too, was sweet when she said, 'Auntie, I like to sing these songs. Can God hear?' The children have been so dear and have got along so nicely together.

"How I wish you could be with us at Maymyo today. It is so lovely after a fine rain last night. The grass is green and the air clear and bright. You really ought to be here some hot season and see what a jolly family there is and what good times everyone has. We have enjoyed so much all the good things in the way of fruit and vegetables that Maymyo affords. Just think of all the strawberries that one can want at ten cents a pound. There has been a constant making of jam—strawberry, blackberry, peach, plum, etc."

How near it brings those far-away missionary mothers to know that they, like ourselves, have been busily preparing for their family needs next winter.

Practical Courses for Wives

The Ramapatnam Theological Seminary now offers a practical course for the wives of its students. Hitherto these wives have been expected to take the same studies in the classes with their husbands, but it is felt by many of the missionaries as well as by the Telugu brethren that a course might be provided which would be of much greater practical value to these women when they

keeping, etc. It is not intended, however, that any of these courses shall be rigid in their application and students will be introduced into the particular course which seems best suited to their needs after careful consideration.

FROM THE FAR LANDS

Mrs. George W. Lewis

Mission friends will be grieved to hear of the death on October 25, at Redlands, Calif., of Mrs. George W. Lewis, formerly of Ungkung, South China. Mrs. Lewis first sailed for the foreign field in 1905 and has been serving in the South China Mission all these years. The following appreciation is by Mrs. E. S. Hildreth:

What has she done? If we had only words to tell, all womanhood must be moved by the tale! Heroism!

Did she not—already the mother of five children when I knew her; now, she leaves seven, motherless—did she not live in a station with no other Occidental within miles of her, far removed from medical aid? If she wanted the doctor, she must depend on a topsyturvy launch which ran, when it ran at all, once in two or three days. If one of the children had diphtheria, how long must she wait for antitoxin?

Without complaining, she lived on, superintending a girls' boarding-school, directing the work and journeys of Bible women, training the Chinese Christians in singing, beside teaching her own children in primary and grammar school work and music, and caring for them, clothing them, and doctoring them.

In her only free time, the evening, she sewed for them, or worked according to the season on birthday or Christmas presents for more kiddies than her own—worked speedily, cleverly, industriously, when her eyes were heavy and her hands tired, stopping only for a jolly lunch of fruit with her husband or with an infrequent guest.

Did she go to the hills in the hot months? Never, while I knew her.

Her husband, always most devoted, had to leave her lonely for weeks at a time, so difficult of access were some parts of his field.

Did she murmur?

No! She begged for a physician, and reinforcements, but she held the front line, and never called "quit!"

We could ill spare this life. It was a glorious sacrifice. May we live worthy of it!

The 1920 Conference of Japan Baptist Mission

The end of the first week in June witnessed the gathering in Gotenba, the "Northfield of Japan," of the missionaries of our Foreign Mission Society for their yearly conference. The opening session was a devotional period, and each person present rose and told briefly the outstanding features of the year. Not a few characterized it as the hardest year of their lives, yet not one but offered thanks for the experiences of the year, disguised though blessings sometimes were.

The Conference was made pleasanter by the presence of visitors from various parts: Mrs. Googins and Mrs. Grow, of Chicago; Mr. and Mrs. Case, of Burma, and Miss Yamada and Dr. Chiba representing our Japanese coworkers.

In response to the request of the South China Mission that a fraternal delegate be sent to represent the Japan Mission at their sixtieth anniversary celebration, it was voted that Dr. Y. Chiba be sent, so that the Japanese Baptists might be more truly represented than by a foreign missionary.

The matter of designating missionaries to their fields is no longer in the hands of the missionaries, but of a joint committee of Japanese and missionaries. However, some suggestions were made to that committee regarding the advantageous placing of our forces in the present emergency. It was suggested that during Dr. Axling's absence on furlough Mr. E. T. Thompson assume the responsibility of the Tokyo Tabernacle;

that Miss Anderson return to Morioka; that Miss Ward be designated to Sendai to continue her language study; that Miss Clagett be transferred to Mito to care for the woman's work in that field, and that Dr. Tenny be asked to return to Japan after his furlough to assume the work of promotion and organization in connection with the Mabie Memorial School.

The following officers of the Conference were elected for the coming year: President, Royal H. Fisher; Vice-president, Miss Evalyn Camp; Secretary (Mission Secretary as well), Dr. William Axling; Assistant Secretary, D. G. Harding; Statistician, Mr. E. T. Thompson; Preacher for next Conference, Dr. D. C. Holtom; Alternate Preacher, Mr. G. E. Haynes.

Papers were read by Dr. Benninghoff, Dr. Axling, and Mr. E. T. Thompson.

The development of our work in the metropolis of Osaka received much thought, and the Mission committed itself to a program which will make it possible to carry on a much more effective and useful work there in the near future.

For some years our Mission has, through financial limitations, failed to bear its share of the work of the Federated Missions of Japan and to have its full representation. The Conference voted to increase our representation in that body from three to five delegates, giving us the number to which we are rightly entitled.

The Woman's Hour was led by Miss Mead, and was most interesting. A representative of each station told her dreams for the future of the work at that place, and thrilling indeed they were, especially when compared with the realities in the way of equipment.

The matter of securing adequate publicity for the work and needs of the Mission came in for much discussion, and a committee was appointed to push matters in this direction. In order to end the confusion now attending the carrying on of some kinds of mission business, a committee was appointed to prepare a hand-book containing all rules and Board and Conference actions governing the Conference and its committees. This will give each member a clear, convenient statement of the legal or other rights and powers of the committees and delegates of the Conference.

It was voted to request the Federated Missions to appoint a commission to investigate the extensive raising of poppies in Japan, in order that the real state of the case might be discovered. Such an investigation would clear Japan of blame if the frequent charges of opium exportation to China be untrue, and should they be verified, the results of the investigation would furnish a basis for an agitation to bring about the end of the traffic.

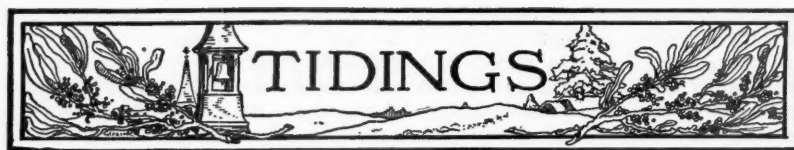
The first full day of the Conference has been left for the end of this report, for being Sunday it was a day of inspiration and real value to the entire Conference. In the morning the sermon before the Mission church was ably delivered by Dr. R. A. Thomson. In the afternoon, the usual Mission Children's Service, conducted by Mrs. C. H. D. Fisher, was full of human interest, even though the tardiness of the mails prevented the usual number of letters from being read.

On Monday afternoon a memorial service for Rev. C. H. D. Fisher and Dr. C. K. Harrington reminded the Mission poignantly of its losses at the hand of death in the last year and those preceding. God has seen fit to take to himself seven of our members, six men and one woman, in the past three years. Such inroads on our number have reduced until we are hopelessly unable to cope with the needs of the new day in Japan. We pray daily that men may catch the vision and come to take their places before the number of those who have dropped under their heavy burdens has increased still further.—D. G. Harding, for the Conference.

Popularity of Mission Schools

Mission schools are evidently becoming more and more popular judging by letters from the foreign field which tell in what numbers the students are applying for admission this year. In Bassein, Burma, for example, education for girls is making new and marked progress. The girls' school there never had more than seventy-five girls until two years ago when it jumped to ninety and this year to 130 students. The schools in Suifu, West China, are prospering as never before. One which had less than forty students last year has 180 this year. Other schools have practically doubled their attendance and a new school with sixty students has been opened. "There are constant requests to open new schools and chapels," writes one of the Suifu missionaries, "but most of these we have to decline until reenforcements arrive." From Taunggyi, Burma, comes word that for the first time the school has had over 200 pupils, an advance of at least twenty over any previous record. One of the missionaries from Tavoy, Burma, writes, "Hardly had the Karen missionaries returned to town when the old and new students began to come from all parts of the scattered field. By boat, cart, and foot-paths, from every direction they came, ready to begin another year of privilege. After a few days the missionaries reported not less than a total of 190 boys and girls on the roll." These are but a few examples of the growing popularity of mission schools.

(For Foreign Mission Record see p. 695)



A Christmas Thought for Women's Mission Circles

A new-born baby in a manger and the mother bending over it made the first Woman's Mission Circle. The mother exulted, for in her heart she knew that her little son would save the world. May every Woman's Mission Circle, old and new, realize that the Christ, the center of their Circle, is still potent to save the world, and therefore may they exultantly go forth to great effort in the service of him who is called Jesus.

Poems to be Read on Christmas Eve

- The First Christmas Carol, Luke 2: 8-14.
- "Cradle Hymn," Martin Luther.
- "O Little Town of Bethlehem," Phillips Brooks.
- "Cradle Song," Isaac Watts.
- "The Shepherds Had an Angel," Christina G. Rossetti.
- "The Cherrytree Carol," Old English.
- The Bells of Yule, from "In Memoriam," Alfred Tennyson.
- "A Visit from St. Nicholas," Clement C. Moore.
- "Christmas at Sea," Robert Louis Stevenson.
- "A Christmas Carol," J. G. Holland.
- "The Glory of the Grass," Claire Wallace Flynn.

A Christmas Worth While

WANTED—

- A Kindergarten Teacher for Puebla, Mexico.
- A Kindergarten Teacher for Kansas City.

"They offered themselves willingly in the day of His power."

Hungarian and Rumanian Notes

The work among Hungarians and others from countries bordering on old Russia is filled with echoes of the disturbances existing there today. The work among the Hungarian people in Cleveland has grown very difficult since they have been swept by the terrific Bolshevistic spirit. The Hungarians are not indifferent; they are either very re-

ligious or exceedingly hostile to religion. Those who have been raised under the influence of false doctrine are bigoted. They do not under any circumstances allow their children to attend our services or Sunday school. Those who have become saturated with the spirit of atheism take a stand of opposition and defiance against anything religious. The industrial school is the only avenue of contact with any of them, because the parents do not seem to realize that religious instruction is an important part of the school work. Then as we find we cannot reach the parents through the children we must try to reach the children through the parents. The results are great when a mother is brought to accept Christ.

A great work is opening among the 8,000 Hungarians and other foreigners in Trenton, N. J. There is a Hungarian church there with a Sunday school of 100, which should develop into a strong institution. A good Hungarian Baptist Convention was held in Trenton in August.

When Mrs. Amalia Pauliniy was about to take her vacation this summer she received word that one of the members of the Hungarian church in Homestead was returning from Europe with three children and had no place to go. Mrs. Pauliniy spent two weeks hunting a home for them and finally had to buy one. She had the family and furniture moved in and a bedroom settled just before a little new American arrived—not by way of Europe. The three other children were American-born too, but had been in Europe six years. They

are glad to get back to America and to their church home.

Rev. C. R. Igrisan, the Rumanian pastor in Detroit, went to Europe this summer to investigate and confer on the future in Rumania. When he was returning and the people realized that he was coming soon, they were like children looking for the home-coming of a parent. The first night after he reached home he was entertained at a banquet by all of the young people. The following Sunday hundreds of his countrymen crowded to the church to hear the news from Europe. A noticeable result has been a deeper appreciation on the part of many of the country in which they are living. Many who formerly intended to return to Europe have signified their intention of becoming citizens of America. We may be proud, nevertheless, of those who have gone back and stayed, who are serving the Lord there steadfastly in the face of persecution.

Just a little mite of a Rumanian girl she was, who with her family was crossing the ocean to their homeland. She had seemed almost too little and too foreign to get anything out of Sunday school and yet she had learned that Jesus was the children's friend. On the ship she grew so very sick that she realized her journey was farther than Rumania and her homeland beyond the stars. But she was not afraid, for the mother who bent over her to catch the last whisper heard her murmur, "Mama, I go to Jesus."

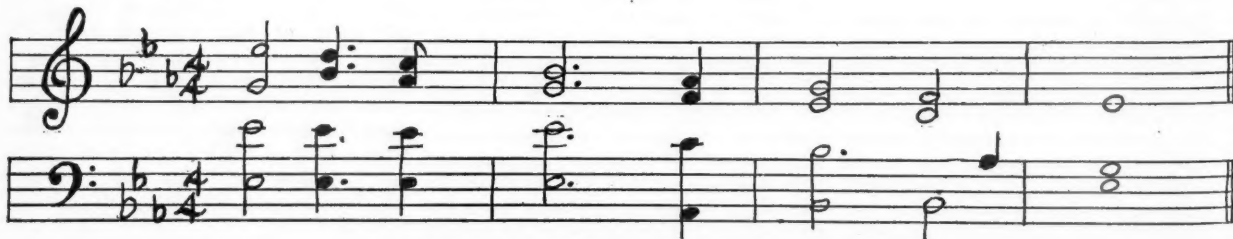
A Book Worth Reading

"Sanctus Spiritus and Company," by Prof. Edward A. Steiner, is well worth reading by all Home Mission women. It gives a vivid picture of conditions in central Europe and also the life of the people from those countries who have found homes in America.

A Greeting to Our Workers

May I say to you this morning
In the good, old-fashioned way,
"Merry Christmas, dear, God bless you,"—
Other things one well might say;
But I like the plain old phrasing
For this day of all the year—
"Merry Christmas, dear, God bless you!"
With his best of Christmas cheer.

Mary C. Low.



"Joy to the World, the Lord is Come!"

Katharine House of Christian Fellowship, Indiana, Ind.

ANNUAL REPORT FOR 1919-1920

The list below will give a fair idea of the variety and scope of activities in a Christian Center, the figures indicating in most cases the total attendance. Total families reached, some through as many as ten avenues, were 5,500.

Athletics	85
Baths given	2,699
Bibles sold	12
Boys' Club	544
Boy Scouts	1,862
B. Y. P. U. Bible Study	129
Children's Hour	532
Clinic and Welfare Work	2,942
Committees	165
Cooking Classes	194
Calls	661
Day Nursery	5,168
Daily Vacation Bible School	2,178
Dramatics	708
Employment Found for Women ..	15
Free Meals to Children	208
Girls' Clubs	1,931
Hospital	122
Industrial School	2,072
Interviews	55
Laundry	381
Library	67
Men's Class	746
Music Lessons	262
Patriotic Meetings	422
Polish Choral Union	813
Prayer Meetings	665
Social Meetings	1,490
Social Service Field Work	83
Sunday School	2,497
Visitors to Building	4,076
Volunteer Helpers	190
Women's Classes	309
Worship (American)	548
Worship (Hungarian)	77
Worship (Rumanian)	163
Mothers' Meetings	189
Special Lectures	145
Week-day Religious Instruction ..	1,638
Entertained Overnight	55
Outside Organizations	
Woman's Club	38
Red Cross Civilian Relief	106
Woman's Relief Corps	58
Maccabees	48
Royal Neighbors	37
Aristo Club	78
Grand total	37,462

Magic Missionary Mathematics

SOMETHING NEW IN HOLIDAY CLUBBING RATES

Do you take *The Ladies' Home Journal*? Two dollars per year, isn't it? Now twice two dollars is how much? "Four dollars"? Oh, dear me, no; you're not up on the new mathematical values. $2 \times \$2 = \2 . Let me try you again. Your small John takes *The American Boy*, at \$2.50 per year, doesn't he? What would twice that value be? Wrong again. $2 \times \$2.50 = \2.50 . I can prove it—not in conventional figures but essential values. Look over my shoulder at this letter file a moment:

Number One: I came home from a hard day's service hungry, wet, cold, and tired. After a change of clothing and a warm supper, I put my feet up to the base-burner and spent the evening reading the stories in *The Ladies' Home Journal*. They seemed just what I needed to relax and rest me. I am so grateful for your faithfulness in sending it all these years, especially that it comes promptly, as soon as you have read it yourself.

Thankfully yours,
B—— J——,
(Frontier missionary).

Number Two: If your lad knew the jubilation among my four little folks each month when his copies of *St. Nicholas* and *The American Boy* arrive he would feel more than repaid for the trouble of forwarding them. We cannot afford magazine subscriptions out of our small salary, but I wish you would impress it upon the women of the churches that missionaries and their children are just like other people and need relaxation even more than your comfortable home folks.

MRS. L—— C——,
(Missionary among Indians).

"Oh, I begin to see. Why, our woman's circle would love to take that up. But how, where?"

Wait a minute. I'll find out in the quickest way: Operator! Operator! Give me Miss Ina Burton, Secretary of White Cross Work, Room 726, 276 Fifth Avenue, New York City. That you, Miss Burton? Here are the names of twenty women in the Up-and-Coming Baptist Church, who want you to furnish the names of as many missionary families

to whom they can mail promptly, each month, their copies of the following magazines (reads list). All right; I have the addresses and will see that this gets into action right away. Yes, December's just the month to begin. What's that? Tell the women very plainly four things? All right; give them to me and I will pass them on verbatim:

1. Don't send any magazines to Miss Burton, but direct to the missionaries.
2. Don't send old magazines, but the fresh copies of the current month, as soon as read.
3. New subscriptions, direct from publisher to missionary, would be most acceptable.
4. In sending for name of missionary give the name of magazine you wish to pass on and we will choose the missionary to whom it seems adapted.

Thank you, Miss Burton. Good-by. I'm going out as special instructor in Magical Missionary Mathematical Methods.—Mrs. J. Y. Aitchison.

An Unintentional Stowaway

The following item from the New York *Sun* tells how narrowly the candidate secretary of the Woman's American Baptist Home Mission Society escaped an unintentional sea voyage.



TUG SAVES MISS WHITE FROM TRIP TO MEXICO

Tide Looks Good, So Captain Sails Early

Miss Jessie Dodge White, Secretary of the Woman's American Baptist Home Mission Society, nearly went to Mexico instead of to her home in Brooklyn yesterday.

Miss White, who was formerly dean of Des Moines (Iowa) College, went aboard the Ward liner *Wacouta* to say goodbye to her friend Miss Mabel Young, a Baptist missionary. While she was saying it the captain decided to take advantage of the tide and sail ahead of the hour set. When Miss White returned to the deck Brooklyn was quite a distance away.

A mail tug brought her back.



"Joy to the World, the Lord is Come!"

FROM THE HOME LAND

Outlook for Our Home Mission Schools

By GEORGE RICE HOVEY, D. D.

Secretary of Education of the Home Mission Society

PERHAPS the most significant educational feature of the year is the change wrought by the large gifts of the General Education Board in our schools in the South. New hope and spirit is born in all the teachers in view of the increase of their salaries to possibly a living wage and by the coming of new teachers—all made possible by the gift of \$82,000 for teachers' salaries this year. The gift is conditioned on our raising the increased school appropriation in our \$100,000,000 budget, and on enlarged gifts from Negroes. It is believed these will be obtained. Meanwhile the General Education Board generously advances the money temporarily for the teachers' salaries.

The schools are full to overflowing and with a higher grade of students than formerly. The war and the consequent contact with unwonted conditions have quickened the desire for an education. As the children of skilled and day laborers are crowding some of our Northern colleges so the laboring Negro has a vision, and like his European-American brother, is bursting the chains of ignorance and environment. Both classes must be saved from the fatal consequences of a godless education, and must be given the opportunities of the Christian school.

Storer College, Harper's Ferry, W. Va., reports an attendance this year which overcrowds all accommodations and leaves a large number of applicants rejected. The increase in attendance is likely to continue as the colored population is rapidly moving into the region from which Storer College draws its students, attracted by growing industrial centers. A large, strong Christian school is needed there. A new dormitory and a building for domestic science and dining-room are immediate necessities.

Virginia Union University, Richmond, Va., reports large growth in its upper classes. Grammar school work has been done away with. Of thirty-one graduates from the academy last June, twenty-nine have returned for college work. There is a larger registration than ever and twice as many have been refused admission as in any former year. The theological department is growing in efficiency and enlarging its courses. A fine physical director has been secured and several new teachers. There is growing demand for thorough science training

in our schools. A new science building, a dormitory, and three teachers' houses are needed at once.

Shaw University, Raleigh, N. C., under its new president, the Rev. Joseph L. Peacock, is making rapid progress. Never before have the students returned in so large numbers so promptly. The buildings are crowded to capacity. The new department for the training of women for Christian work opens this fall and promises to be of great value. Among its pressing needs are a science building, a new dormitory, and buildings for teachers' homes.

Benedict College, Columbia, S. C., is deluged with students, although pupils of grammar grade have been refused admission to the boarding department for the first time. The outlook for the new year is bright and the spirit of the school is splendid. The old wooden dining-hall is in bad condition and hardly safe. There are needed at once a dining-hall, a dormitory, and an enlargement of the successful and self-sustaining hospital, where a fine course in nurse-training is given.

Morehouse College, Atlanta, Ga., has recently received \$90,000 for a new science building from the General Education Board. The walls of the building are well up to the roof. It will provide probably the finest science equipment to be found in any college for colored people south of Washington. The General Education Board is also providing money for several teachers' houses. Three have already been secured. The need for trained colored social workers is increasing and a department for such training is opening this fall at Morehouse. This school, like our other better schools, is cutting off some of its lower classes. The present accommodations are crowded. A new dormitory and a gymnasium are needed at once.

Jackson College, Jackson, Miss., opened a college department last year with four freshmen. This year there will be two college classes with a greatly increased attendance. All buildings are crowded with a fine body of students. This school is destined to become the leading colored school in the State, if it is not such already. It needs an extensive building for its college work which is now badly crowded in with the lower work. It needs also a new dormitory, a heating plant, and a professor's home.

Bishop College, Marshall, Tex., opens with the best initial attendance in its history. It tries to feed between 200 and 300 pupils in a dining-hall designed for 100; 200 applicants cannot be received for lack of accommodations. Rev. James E. Cochrane, who has entered the faculty this year, writes: "My first impressions of the school are those of pleased surprise and profound admiration for the ability, the heroism, the far-reaching plans of President Maxson;

the faculty rejoicing to bear heavy burdens with no complaint; the colored people with the praises of the school upon their lips."

Bacone College, Bacone, Okla., has prospects of a great future. The old recitation hall and boys' dormitory now almost unusable is to be torn down, and a new recitation hall and new dormitory are to be built. Secretary Merrill, of our department of architecture, has visited the school, and in conference with the local architect has laid out the grounds for a great school, such as the Indians need. The General Education Board, and local friends of the school, Indians and whites, are contributing some \$200,000, while the Home Mission Society gives \$40,000 to start the new buildings. The Murrow Indian Orphans' Home is also planning a new dormitory, which has long been sorely needed. Among the new teachers, one from whom much is expected, is Philo Jackson, a full-blood Munsee Indian, son of a Baptist pastor, a graduate of Hampton Institute. He will have charge of the department of agriculture. Twenty-one tribes and four States are represented among the students of Bacone; and about 200 applicants have been turned away.

Collegios Internacionales, Cristo, Cuba, has the largest opening attendance of its history, with 298 students enrolled in September. Financial conditions in Cuba are very uncertain, but the wise management of President Routledge is counted upon to prevent serious trouble. At present the financial receipts are large. Among the new teachers are Rev. P. J. Garcia, a Cuban who graduated this year from Colgate University with high praise, and Miss Margaret Seasholes, a talented graduate of Denison, and daughter of a beloved former pastor in Ohio. There are between fifty and one hundred boys and girls on the waiting list unable to enter. We shall be neglectful of a great opportunity if we fail to enable Cristo to do the great work for Cuba that is open to it. It needs more land, a new dormitory, a new lecture hall, and several houses for teachers.

A Good Motto

This, says *The Redman*, is the Shawnee Indian's motto:

No roll 'um,
No smoke 'um,
No chew 'um,
No spit 'um,
No loaf 'um,
No drink 'um (booze),
Heap catch 'um (bootlegger),
No sell 'um (land),
Heap plant 'um (corn),
No spend 'um (money),
Heap kill 'um (weeds),
All time save 'um (baby),
Mebbe so,
Catch 'um prize.



THE INTERNATIONAL SEMINARY, EAST ORANGE, NEW JERSEY—SIDE VIEW

The International Seminary

BY PRINCIPAL FRANK L. ANDERSON, D. D.

One of the unique educational institutions of the world will be located in East Orange, N. J. This school will bring together Russians, Poles, Bohemians, Slovaks, Hungarians, Italians, and perhaps Rumanians and other representatives of southern and eastern Europe. The students will come mainly from the United States, although for some years to come a number may come from Europe itself in order to get the education which this Seminary will provide.

While the school will be classified as a theological institution it will not follow the regular curriculum of any of the schools of that class. There will be thorough training of all the students in the English language, so that after graduation they will be able to read, write, and speak correctly the language of their adopted country, as well as being proficient in the use of their mother tongue.

The courses in American history and literature will be arranged primarily for the purpose of helping these coming leaders of their own people to know and more intelligently appreciate the life, ideals, and institutions of our country. No argument is called for to convince thoughtful people in America that no native Americans can help the new Americans understand our national life as one of their own number carefully trained can. Knowing the language, literature, and history of two peoples he becomes instinctively a man of great influence for good in his own racial group. Then in turn he will help interpret his own people to the native Ameri-

can who is not always able to understand what the new American can do for the higher life of the United States. Unfortunately for the new and the old American too, many of the natives have been in the habit of underestimating the character of our citizens of another speech. We forget the meaning of the fact that some of the greatest contributions to modern science, literature, and art have been made by the peoples whom we underestimate here in America. The school will do a unique service to our American life, then, in the training of men in the language, literature, and history of America, who will interpret our best American ideals to their own groups, and in addition, can help the native American understand that these peoples from Europe become a great asset and not a heavy liability when their leaders are trained in a broad, sympathetic manner.

The usual training in the Bible, in general and church history, in the great basic teachings of the Christian religion, in the work of the church, etc., will of course be provided for. The school will be profoundly Christian in its spirit and method, so that every student who goes out to be a preacher and pastor will have a gripping passion to interpret Jesus Christ as the one Saviour and Lord of men, whether in America or in Europe.

The faculty will consist of thoroughly trained men and women who have the Christian and highest American ideals of life, and the necessary cultural qualification for the task to which they may be called.

When the American Baptist Home Mission Society decided to locate this

new school in the vicinity of New York it naturally studied with care the various possibilities as to location. For over a year this important question of the place has been under consideration. The school, it was felt, must have an inspiring environment; it should not be located too far from the racial groups represented in the school, and it should be in a fine native American community. After having carefully considered every essential for the school, the Society decided to purchase the beautiful property of Mr. David S. Walton, 60-72 South Munn Avenue, East Orange. The mansion will always remain as the main building of the school. In addition one or two new buildings for school and dormitory purposes will be built in the course of a year or two. Then homes for married students and for the teachers will be built or purchased. Whatever buildings may be added will be placed on the beautiful grounds in a way that will in no way detract from the artistic arrangements that now obtain. The management of the school will do all in its power to preserve the natural and artistic harmony of the grounds and buildings. Only a part of the school will open this fall, viz., the Russian, Polish, and Hungarian departments. The work will begin December first.

* * *

Send to the Board of Promotion, or to your nearest literature bureau, for the new *Joint Catalog of Missionary Literature*, wherein, for the first time, we have assembled the price list of all our missionary publications and supplies. It is a veritable "Book of Knowledge" in program-building.

Department of Missionary Education

Conducted by Secretary William A. Hill

One Day Mission Study Institutes

The diagram is a plan for the training of leaders for mission-study classes and can easily be adapted to the use of city or associational groups. In addition to the work done in Interdenominational Conferences and Baptist Summer Assemblies, One Day Institutes are being held, particularly by the newly appointed State secretaries of mission study, some of whom are themselves excellent mission-study teachers.

We believe that the average person who is asked to teach a mission-study class in his or her local church usually shrinks from it with the feeling of not being capable. To all such we would like to commend the words of Washington Gladden, who wrote in connection with the task of the church: "Her hour has come and her task lies before her. It might be urged that she ought to have

been better fitted for her work before she was called to undertake it, but that is not God's way. We get our preparation for great work in the work itself. We are called from the sheepfold to lead the armies of Israel. We are sent out with a few loaves and fishes to feed the multitude. Our powers are developed and our resources are multiplied by using them. And though the church is far from having the equipment she needs for the redemption of society, the power and wisdom will come when the work is bravely undertaken."

Send for This

A correlated missionary program for the local church has been prepared and will soon be available in leaflet form. Pastors and missionary committees wishing to present missions in every department of church life should write at once

to the Missionary Education Department, Baptist Board of Education, 276 Fifth Avenue, New York City.

Baptist Authors in Evidence

It is interesting to note that Baptists can claim not only the author of "The Bible and Missions," but also the authorship of two of the manuals. "How to Use 'The Church and the Community,'" issued by the Council of Women for Home Missions, was written by Mrs. Amy S. Osgood, of Chicago, chairman of the Literature Committee of the Woman's American Baptist Home Mission Society. "How to Use 'The Bible and Missions,'" issued by the Missionary Education Department of the Baptist Board of Education, was prepared by Mrs. Grace Farmer, prominent as a lecturer and teacher of mission-study.

Packets of helpful leaflets, some recently off the press, have been assembled with a view of giving added information on Baptist work. They include a wide variety. Send for the list to Missionary Education Society, 276 Fifth Ave., New York City.

For further missionary education news see pages 697, 698.

1920-1921 ONE DAY MISSION STUDY INSTITUTE PROGRAMS

DEPARTMENT OF MISSIONARY EDUCATION. WILLIAM A. HILL, Secretary. 276 Fifth Avenue, New York City

HOME				FOREIGN		
Text-books	Senior "The Church and the Community" Diffendorfer	Young People "Serving the Neighborhood" Felton	Junior "Mr. Friend o'Man" Stocking	Senior "The Bible and Missions" Montgomery	Young People "The Bible and Missions" Montgomery	Junior "Lamp Lighters Across the Sea" Applegarth
10-11 a.m. or 3-4 p.m.	Chap. I and II Leader	Chap. I and II Leader	Chap. I and II Leader	Chap. I and II Leader	Chap. I and II Leader	Chap. I and II Leader
11-11.15 a.m. or 4-4.15 p.m.	Literature of the Boards. Maps, and Charts. Local Leader	Program Building Home Literature and Dramatics. Local Leader	Literature, Picture Sheets and Other Helps. Local Leader	Literature of the Boards, Maps and Charts. Local Leader	Program Building, Foreign Literature and Dramatics. Local Leader	Literature, Picture Sheets and Other Helps. Local Leader
11.15-12.00 m. or 4.15-5 p.m.	Chap. III Leader	Chap. III Leader	Chap. III Leader	Chap. III Leader	Chap. III Leader	Chap. III Leader
12.00-12.30 p.m. or 5-5.30 p.m.	How to Organize and Conduct a Study Class. Local Leader	Organization and Methods of Young People's Work. Local Leader	Organization and Methods of Children's Work. Local Leader	How to Organize and Conduct a Study Class. Local Leader	Organization and Methods of Young People's Work. Local Leader	Organization and Methods of Children's Work. Local Leader
12.30-2 p.m. or 5.30-6.30 p.m.	INTERMISSION					
2.00-2.45 p.m. or 6.30-7.15 p.m.	Chap. IV and V Leader	Chap. IV and V Leader	Chap. IV and V Leader	Chap. IV and V Leader	Chap. IV and V Leader	Chap. IV and V Leader
2.45-3 p.m. or 7.15-7.30 p.m.	Period of Prayer either in groups or all together					
3.00-3.45 p.m. or 7.30-8.15 p.m.	Chap. VI Leader	Chap. VI Leader	Chap. VI Leader	Chap. VI Leader	Chap. VI Leader	Chap. VI Leader
3.45-4.15 p.m. or 8.15-8.45 p.m.	Discussion of Possibilities for Community Service	Discussion of Possibilities for Young People in Community Service	Discussion: What Children may do in Community Service	Discussion of Bible Distribution, Reaching, Oriental Students and others in our own Country	Use of Bible in our own Personal Lives	Value of Memorizing Bible Verses
	or Address by Missionary in Christian Center			or Address by Foreign Missionary		

IMPORTANT: This program designed as an aid in the preparation of teachers for Home and Foreign Mission Study Classes, may be suited to local conditions as

1. A One Day Institute for both Home and Foreign Study Books.
2. A Two Day Institute, using Home Book one day and Foreign another.
3. An afternoon and evening program.

Following equipment necessary: As many rooms as classes.

Registration Cards.
Black-boards, Note-books and Pencils.

Leaders. In case no leader can be secured for presentation of text-book, ask local leaders to teach separate chapters.

THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

The Age of Gold

*It came upon the midnight clear,
That glorious song of old,
From angels bending near the
earth
To touch their harps of gold;
"Peace to the earth, good-will to
man,
From heaven's all-gracious
King";
The earth in solemn stillness lay,
To hear the angels sing.*

*Still through the cloven skies they
come,
With peaceful wings unfurled;
And still celestial music floats
O'er all the weary world.
Above its sad and lowly plains
They bend on heavenly wing,
And ever o'er its babel sounds,
The blessed angels sing.*

*O ye, beneath life's crushing load,
Where forms are bending low,
Who toll along the climbing way
With painful steps and slow.
Look up, for glad and golden
hours
Come swiftly on the wing;
Oh, rest beside the weary road,
And hear the angels sing!*

*For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold!
When peace shall over all the earth
Its final splendors fling,
And the whole world send back
the song
Which now the angels sing!*

Dr. Lawney Sends Her Salaams to the Girls of Camp Salaam

In a personal letter from Dr. Josephine Lawney, of Suifu, China, she asks me to pass on to the girls of Camp Salaam, at Northfield, her appreciation of all they did for her comfort on her trip to China. Unfortunately, her address-book was lost and she was unable to fulfil her promise of sending a personal card to each of you. So here is her love by proxy. She writes most enthusiastically of her opportunities for service and of her abounding joy in this work for her Master, and adds:

"Just now I am at the Suifu Hills, but near enough to the city to be of some help medically. Miss Crawford

and I go down to the hospital certain days, and a few come from long distances to us on the hill. Yesterday I had a patient who had walked twenty miles to get relief from a dislocated jaw. He had been beaten up for being a Christian. There are numerous cases of persecution like this going on in our out-stations. It is very hard indeed for a little group of Christians in a place where there is no foreigner. I wonder how many of us would stand the test of faithfulness under such suffering.

"It would be a real joy to stay on in this work which is really pioneer work. Just now I am the only doctor in this city of 200,000, to say nothing of this great section west of us, with no doctor within a five days' journey. However, I am also tremendously interested in the educational work which must be developed in a more advanced center like East China."

"That Book of Em's"

Who wants one of the best books on methods for girls and young women's societies? "That Book of Em's" is what you are looking for. It is just out, brand new, full of ideas, a few poster suggestions, and I commend it with all my heart. It was compiled by Mrs. Mary Wells Clapp, leader of Methodist Young People's Missionary Work. These are the chapter titles:

Chapter 1. Meritorious Management (Organization).

Chapter 2. Magnetic Merriment (Social).

Chapter 3. Making Missionary Meetings Modern (Programs).

Chapter 4. Much Meditation (Devotional).

Chapter 5. Making Money (Finance).

Chapter 6. Multitudinous Ministrations (Handwork).

Chapter 7. Many Members (Membership).

Chapter 8. More Methods.

Chapter 9. Mothering Missionary Maidens' Societies.

Chapter 10. Myrtle, Mollie, Maud, and Margaret.

The book is \$1.05, postpaid, and may be ordered from Gage Printing Company, Ltd., Battle Creek, Mich.

Chapter Reports

W. W. G. CHAPTER OUT FOR "MISSIONS" Casenovia, N. Y.

We have twelve members in our W. W. G. Chapter. The girls at present are making a baby quilt, which will be

sent with articles from the Women's Society to Mrs. Clouse, who is working with the two Indians at Bacone. The reading books are being circulated, and the girls hope to win the Hofmann's "Head of Christ." During this month the girls have made a canvass of membership and have secured thirty-seven subscriptions for MISSIONS as against fourteen last year.

MAKING SOMEBODY GLAD

La Conner, Washington.

Your letter received, and in reply would say we had given our Christmas tree program just before your letter came. We decorated the tree with tinsels, bells, lighted candles, etc., and sang Christmas songs; had out Unity Circle for a part of the exercise, and I had the story of "Mook" told by each girl. The parents and friends said they enjoyed it all so much and they had no idea the girls could remember so much. We all marched in, carrying the dolls in our arms, and laid them at the foot of the tree. I sent the dolls and Christmas cards to Miss Louise Campbell, of Kaying, China, as she is a Washington girl, and we all thought it would encourage her to think we were interested in her work there. The dolls looked so pretty, and I am sure some little hearts will be made happy.

ONE OF OUR PICTURES GOING TO ASSAM!

Ann Arbor, Michigan.

The "Work Well Chapter" has qualified in the Reading Contest. Our six girls, ranging in ages from eleven to fourteen years, have each read the following books: "Mook," "Called to the Colors," "One Girl's Influence," "Black, Yellow, and Red," "Women of Achievement." May I tell you other things they have done during this time? They made paper beads and sold them at a South American afternoon we had in the home of a lady who offered us the use of her home once a month. The girls read little sketches of three of our South American heroes, and served Paraguay tea with cake. My little daughter sang a Spanish lullaby to her dollie and they showed some curios and then took up a collection. In all our various efforts we raised ten dollars during the study period, which they gave as follows: Two dollars to support of foreign W. W. G. missionaries; two dollars to support of home W. W. G. missionaries, and six dollars through our church at the time of the big campaign as their contribution to campaign.

What I consider their biggest gift was the giving up of playtime to read these books with the object of sending their picture, Hofmann's "Head of Christ," when they receive it, out to Assam to the Baptist Mission in Tura. They know Dr. and Mrs. Crozier's daughter,

who was born there, so are especially interested to send the picture there. When you consider that, with one exception, the girls have very little encouragement at home to do much reading, I feel that it is a real gift to our Master.

A LIVE LIBRARIAN

Westerly, Rhode Island.

In September, B. B. Wood, librarian of the Public Library, sent an order to the executive secretary for a copy of every book in the W. W. G. Reading Contest. When libraries begin to recognize the value of our Reading Contest it is time for more of our W. W. G. Chapters to wake up, isn't it?

*Faithfully Yrs.,
Anna J. Roke.*

Christmas Greetings

Merry Christmas to every Guild girl! These have been such busy days planning for all the festivities of the holiday season, wrapping and tying each loving gift and writing the cheery Christmas greeting to old friends and new! Is there anything to equal the joy of giving? My biggest Christmas wish for you is that you may know the deeper joy of giving unreservedly to the Christ of Christmas your talents and your time for his service this year. When the last gift is finished and sent, may we not each take a few quiet minutes alone in our room to think again of the real meaning of Christmas, and to reconsecrate our lives anew to the babe born years ago in that manger at Bethlehem, and one day born anew in our hearts. God so loved that he gave. May our love prompt the best gift—the self for service.

*Helan Crisman -
Field Secretary.*

Songs

Many people are asking, "Where are we to get the hymns on the Honor Point list now that the 'Missionary Hymnal' is out of print?" I find that most of the hymns are in the small and exceedingly good collection published by the Laymans' Missionary Movement, under the title "Convention Hymnal."

Another larger collection, "Student Volunteer Hymnal," published by the Presbyterian Board of Publication and Sunday School Work, has most of them in, and also the words and music of our Crusaders Hymn, "Fairest Lord Jesus."

An excellent way to get a good collection of hymns for the younger children of Jewel and Herald age is to have a loose-leaf book into which the lovely sheet songs may be collected and preserved.

Report of World Wide Guild of the Misaki Tabernacle, Tokyo, Japan

FROM JANUARY, 1919, TO JULY, 1920

It is now nearly four years since the Young Women's English Bible Class was organized into a W. W. G., but this is only the second report which we have sent to headquarters in America. We have our Bible class meetings at the church from 9 to 10 Sunday mornings and meet once a month at Mrs. Axling's home for social, study, and business meetings. Our monthly meetings have been very irregular during the last year because Mrs. Axling was sick so often and could not lead our study class and we had no pleasant place to meet. Since the last report sent to America we have studied the "Life of Judson," in Japanese, and "Women Workers of the Orient," in English, and will begin some new study, we hope, about Christian work in Japan, in September. Our last meeting was in the evening of July 15, and we had a very happy and good meeting talk about how our W. W. G. might be enlarged and made profitable. We made several plans and chose the following committees to begin work in September: Membership, study and program, library, work, flower, social. Four or five young women are on each committee, and we want to increase our membership, plan some good studies and programs, work up a library for our girls' room at the tabernacle, do some aggressive outside work, do more visiting and taking flowers to sick people, and also have better social meetings.

We have thirty-five nominal members, but our attendance is only ten or twelve, as many of our members live very far away and others have to work on Sun-

day. Our collections have increased since last year, and this shows that we are developing. Also since the last report eight of our members have received baptism.

We have made a prayer calendar which we are going to use during this summer vacation, and by praying and studying the Bible together, by means of it, we hope our Bible class and W. W. G. may be much more prosperous from September, and we ourselves may grow spiritually.

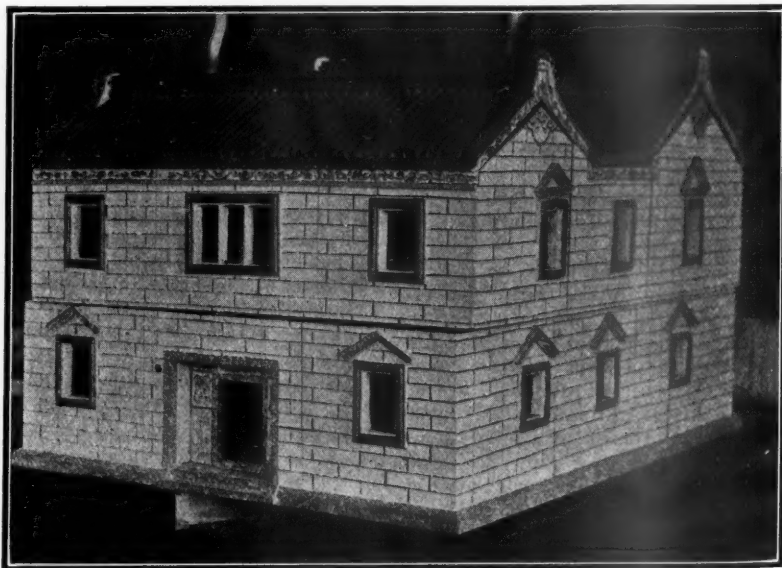
The financial account will show how we have used our collections.

Our officers at present are: President, Chizu Okuni; Vice-president, Sato Yamaguchi; Recording Secretary, Aya Tsuchiya; Corresponding Secretary, Hiro Yokoya; Treasurer, Taka Mizuno. Please pray for all of us, that we may be truly Worth While Girls.

CHIZU OKUNI, President.

Mrs. Axling adds the following in regard to her Japanese girls:

"Three of the eight baptized are now in Christian work—one as Miss Anderson's helper in Moriako, one as my helper and English teacher at the Tabernacle, one as private secretary to a Y. W. C. A. secretary temporarily, and intending later to enter our Bible Woman's Training School. She is also teaching Sunday school at the Tabernacle; and still another, the fourth, is Sunday school teacher at the Tabernacle. Is not this a good showing? I could write pages about my girls, but must forbear and let the little report speak for itself. It is their work, with a few corrections by their leader, and Miss Mizuno did the typing herself. Many of the girls are typists."



MODEL OF THE WORLD WIDE GUILD DORMITORY FOR THE GIRLS' SCHOOL AT SWATOW, CHINA. MODEL MAY BE SEEN AT ROOM 1004, 276 FIFTH AVENUE, NEW YORK



CHILDREN'S WORLD CRUSADE RALLY, WASHINGTON, D. C., OCTOBER, 1920

Fall Rally of Baptist Girls

In response to the call of the Association Director Miss Maynes, of the World Wide Guild Work, in Worcester, Mass., Association, the Baptist girls came together for a rally banquet on October 1. About 115 girls, representing twelve churches, sat down to a bountiful supper served in the Pleasant Street Baptist Church of Worcester. Since this was an autumn rally, autumn flowers and leaves were employed as decorations. This idea was carried out in the little song leaflets which were used, every girl having a souvenir booklet appropriately decorated with autumn leaf designs.

The spirit of the occasion through all the fun of the yells and songs and stunts was very fine. The transition from the fun to the more serious part of the program was accomplished by the singing of "My Task" by Miss Helen Dower. The real message of the evening was brought by Miss Carrie Masteller, of the Syrian Mission in Boston. She told beautifully of her work in the Mission and led the girls to feel that their "task" might be bigger than they had ever dreamed it could be.

We are sure the girls will carry this spirit back to their own churches and the W. W. G. leaven will work. One tangible result of the rally is the probable formation of two new Guilds. The girls are also going to work to send a number of girls to the Northfield Conference next summer.

The Editor Says:

That he is obliged to omit some pictures and interesting "copy" that Miss Mary L. Noble would like to see; but promises that the good things will come as speedily as possible. By the way, isn't that a charming rally group in Washington?



My Crown

"The only crown I ask, dear Lord, to wear

Is this—that I may help a little child.
I do not ask that I should ever stand
Among the wise, the worthy, or the great;

I only ask that softly hand in hand
A child and I may enter at thy gate."

"Sunshine Baby"

Have you made her a member of your Jewel Band? She can belong to more than one just as well as not and would be a happy addition to any band. If there is a woman in your church (and there surely is) whose large family of children all claim her as "adopted mother," she will probably be delighted to make Sunshine Baby her Jewel and fill her gift-box like any other member in "good and regular standing." I wish you would send me a postal saying "Sunshine Baby is a member of our Jewel Band."

Section III

Oh, no! not of Article III of the Constitution, but of the Traveling Library. Much nicer, isn't it, and better still, it is furnished by the boys and girls of Washington, D. C., who heard about their chance and straightway at their rally in October voted \$5 for the section. This picture was taken as the boys and girls left the church after their beautiful rally when Mrs. J. L.

Dearing, of Japan, who may be recognized in the back row, held them fascinated with her stories of Japanese children. Is it worth while to work hard to develop and hold the interest and enthusiasm of such a group of boys and girls in their missionary organization?

Innovations

Think of having the missionary study-books, both junior and senior, taught every day as a part of the State Convention program! Not between sessions for the women, but as a feature of the Convention, as important as the reports of the committees. This was planned and carried out in Wisconsin and is mentioned as a suggestion for the Midyear Association meeting.

In the Illinois State Convention, Mrs. Osgood gave a sample "Herald Band meeting," having about twenty-five children on the platform who, with her, gave the program arranged and printed for *Heralds* on a Japanese Day. The little folks were bedecked in kimonos and carried plum-blossoms (with the sweetness of a peppermint stick concealed in each stem) in their hands. Anyone seeing such a charming presentation would be encouraged to try it. Use this suggestion also for Association meetings.

Mary L. Noble

218 Lancaster Ave., Buffalo, N. Y.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

A Christmas Prayer

"O Lord, there sit apart in lonely places,
On this, the gladdest night of all the
year,
Some stricken ones with sad and weary
faces,
To whom the thought of Christmas
brings no cheer.
For these, O Father, our petition hear,
And bring they loving Christ-Child very
near.

"And there be tempted souls, this night,
still waging
Such desperate warfare with all evil
powers;
Anthems of peace, while the dread strife
is waging,
Sound but a mockery through their
midnight hours.
For these, O Father, our petition hear,
And send thy tempted, sinless Christ-
Child very near."



A Packet of Programs

The Forum Conductor wishes you all a joyous Christmastide and presents, as her specially prepared gift, something for that insatiable appetite of the women's circles—programs, programs, and more programs. Bearing in mind our recent world-wide demonstration of the power of propaganda, will you not make it one of your New Year's resolutions that our kingdom propaganda, the literature of missions, shall be spread abroad this year in such attractive form as to become irresistible.

THE ORIENT AT OUR DOORS

Hymn: "Joy to the World."

Devotional Service: "Pilgrims from Afar."

First Picture, A. D. 1: Wise-men from the East Bring Gifts to Christ. (Matt. 2: 1-12.)

Second Picture, A. D. 1920: Wayfarers from the East Come to Receive the Great Gift from Christ.

(For this, reproduce on blackboard or chart the graph on page 68 of "The Survey," and state the tremendous possibilities involved in the situation. See also "Orientals in America." Price 5 cents.)

Hymn: "O Worship the King."

Reading: "They Come," page 8 in "Ocean to Ocean."

A Personally Conducted Trip through The American Orient:

(This is to be an informal impersonation of the several missionaries named; subject matter in the first person.)

1. The Mission at The Top of the Hill.
Conductor, Miss Mollie McMinn (Free leaflet.)
2. The Chinese Kindergarten in San Francisco.
Conductor, Miss Josephine Larzelere (Leaflet, price 2 cents. "Ocean to Ocean," p. 173.)
3. Story, "One of His Jewels."
Narrator, Miss C. Louise Bell (Leaflet, price, 2 cents.)
4. Our Japanese Field from an Airship.
Conductor, Miss Olive A. Warren (Leaflet, "The Japanese in America," price, 5 cents.)
5. The Japanese Women's Home at Seattle.
Conductor, Miss Florence Rumsey (Pages 8-20 in "The Japanese in America"; pp. 47-50 in "Ocean to Ocean.")

"Interest Due" on Gold, Frankincense, and Myrrh.

(Our debt to the Wise-men of old, payable in gospel coin to their descendants of today.)

Reading: "Volunteer Pledge."
(Individual cards furnished free.)

Social Hour: Have girls in dainty kimonos serve Chinese tea and Japanese sweetmeats (cocoanut balls furnishing a substitute for the native rice (sweetmeat), a Christmas remembrance or program souvenir being given in the way of exquisite colored postals of Asiatics in America.

(Sets of 6; 3 for 5 cents, or 10 cents per set.)

Note: The above program will be especially appropriate for the December meeting. Other appropriate months (apologies to Mark Twain) would be November, March, June, October, August, September, July, April, February, January, and May.—Mrs. E. S. Aitchison.

THE ORIENT AT HOME OR, ROUSING THE RHINOCEROS

(There is a tradition that the rhinoceros is asleep under China.)

Devotional Period: Read the story of the most typical woman missionary in the Old Testament. (2 Kings 5: 2, 3.)

Pray that the woman of today may be endowed with the courage, faith, and aggressiveness of this captive Syrian maid.

Song, "Take My Life and Let It Be."
Reading: "O, How Sad to Be a Woman."

(Page 370 in MISSIONS for June, 1920.)

Story: The Baby Girl They Bought and What Became of Her. ("Precious Pearl." Price, 3 cents.)

A Glimpse at One of Our Mission Stations (Shaohsing).

(Page 14, "Glimpses into East China." Price, 15 cents.)

Story: When Heavenly Blossoms Came to Town.

(Page 44 in "The Blue Cotton Nurse and Other Stories." Price, 5 cents.)

Three One-minute Speeches.

(The most interesting items in the current number of MISSIONS.)

Closing Prayer: For—

The conversion of Chinese students in American schools.

The opening of Christian homes to these students.

Women doctors in remote West China

Social Hour: Tea and candied fruits may be served in Chinese style by little girls dressed as Chinese schoolgirls—brightly colored pajamas with large frogs across the front; hair braided down the back.—Helen Hudson.

CENTERS OF INFLUENCE

Preparation: At previous meeting of woman's circle, publicly send out four reporters, one to Judson House, New York City; another to Aiken Institute, Chicago; a third to Rankin, Pa.; a fourth to Olivet Christian Center, if a copy of MISSIONS for March, 1918, can be secured; otherwise send out only the first three. Give each reporter her transportation—which may be the literature she is to use—asking all to report at the next meeting.

1. Opening Service:

Songs, "Brighten the Corner" and "Break Thou the Bread of Life," the latter sung as a prayer.

Readings, "The Boy with the loaves and fishes (John 6: 3-13) and "Peter and John at the Beautiful Gate" (Acts 3: 1-10).

Song, "I'm a Child of the King."

2. *Question Box:* Why Christian Centers? How? Where?

(One-minute answers from "Christian Centers, a Circular of Information." Free.)

3. (a) Leader welcomes first reporter who tells what she has seen at Judson House.

("Judson Neighborhood House." Price, 5 cents.)

(b) Someone in audience (prepared but seeming impromptu) rises and tells enthusiastically of "The Poor People's Club."

(Tidings department of MISSIONS, January, 1921.)

4. (a) Leader calls for reporter from Aiken Institute, and she gives her account.

("Aiken Institute." Price, 5 cents.)

(b) Someone in audience says, "I have a letter from Miss Hyndman, at Aiken Institute." Opens letter and reads extracts from pages 23-30 in "Ocean to Ocean."

5. (a) Leader explains that reporter could not go to Rankin, but has found a story to tell instead. Reporter reads "On the Shelf at Sixteen."

(MISSIONS for October, 1920.)

(b) Person in audience says, "That reminds me of something," and reads 2 Timothy 4: 6-8.

6. (a) Leader introduces reporter from Olivet Christian Center, who tells of visit there.

(Tidings department of MISSIONS, March, 1918.)

(b) Someone in audience asks, "May I recite a piece?" Recites: "Give Them a Place to Play," and someone else gives "Po' Lil' Brack Sheep."

(Leaflets of same name. Price, 1 cent each.)

7. Closing Prayer.

Social Hour: Cut hearts out of red paper. On each write name and address of some Christian Center worker. Cut each heart in two, distribute promiscuously and let recipients match pieces. Have pretty penny postals and stamps for sale. Let each couple, after hearts are matched, write a greeting to the worker whose address they have.—*Mrs. F. S. Osgood.*

Note: Do you like the foregoing programs? Send to the Literature Department of the Board of Promotion, or to your nearest literature bureau, and receive, free, the entire set of six, including additional ones on Negroes in Africa, Negroes in America, and the Burmese (exact names of these unknown at present writing, but designation as above will identify them).

"Brighten the Missionary Corner" in your church and "Do It Now."

Notice for the New Year

Do not dispose of your copies of MISSIONS but keep the complete file, as programs henceforth will be largely in terms of its articles and statistics. Comments from other denominations are to the effect that we have the most attractive missionary magazine, with the best illustrations and the brightest, most snappy material. Not a few women of other churches are using MISSIONS regularly for information and program-making.

Chips from the Missionary Chisel

Are you familiar with "Over Here"—the tiny, spicy newspaper the W. A. B. H. M. S. brings out every three months? Its next appearance will be on December 10. Send to the Literature Department of the General Board of Promotion for as many (free) copies as you need for the enrolment of your mission circle. Have a little lad (or lassie) dressed as a newsboy stationed at the entrance of the meeting-place to cry the leading news items and supply the incomers with copies. If this is not feasible, have him enter at the close of the program and distribute as if his paper were the evening edition, just off the press. Don't delay doing this.

* * *

Here are some Christmas supplies which may prove just what you need:

"The First Church's Christmas Barrel" (Story of frontier missions). 4 cents.

"Juana's First Christmas Gift" (Philippines). 2 cents.

"How Christmas Came to California Indians." Free.

"Christmas in Heathen Lands" (Program by Lucy W. Waterbury). 10 cents.

"Helping Santa Claus" (Christmas foreign missionary entertainment). 5 cents.

"Children of Many Lands." 15 cents.

The following make suitable Christmas gifts for children:

"Home Mission Handicraft." 20 cents.

"Little Native Americans" (Tracing book). 10 cents.

Poster Stamp Book. 10 cents.

"Quid Quo" (Foreign missionary game). 35 cents.

"Yo San and His Friends" (Tracing book). 10 cents.

African Painting Book. 15 cents.

African Picture Sheet. 10 cents.

How to Make an African Village. 15 cents.

Model of a City (Cut-outs to be colored). 60 cents.

Near-East Painting Book. 25 cents.

Chinese Paper Dolls. 1 cent.

Picture Sheets of Armenians and Syrians, Children of the City, Egypt, and Modern

Heroes of Bible Lands (pictures to be cut out, with descriptions). 25 cents per set.

School Children of China. 5 cents.

School Children of India. 5 cents.

World Friendship Stamp Book. 50 cents.

The following daintily tinted cards are suitable for missionary greeting postals:

"Asiatics in America," 6 for 10 cents; Baptist Missionary Training School, 3 for 5 cents; Burma, 6 for 10 cents; Indians (in brown), 15 for 25 cents; Views of All Our Foreign Mission Fields, (delicately colored by hand, in Japan), 15 cents per dozen, \$2.00 per hundred.

Around the World with the Christmas Spirit

"Christmas Tales and Short Sketches of How Christmas is kept in Many Lands. Speakers, Mrs. C. and a group of young people. Brief descriptions of Christmas customs in other lands will be given by young women in costume, interspersed with appropriate music, Mrs. C. telling a Christmas story at the close."

Thus reads the topic for the December meeting of the woman's mission circle at Marcy Avenue Church in Brooklyn.

From this suggestion any bright woman may work out a beautiful program for the mission circle, the Sunday school, or the evening church service nearest the holidays. "Christmas Songs of Many Nations," published by the Clayton F. Summy Co., of Chicago, not only furnishes a variety of music (in addition to the Christmas carols easily available), but its cover is embellished with an illustration which shows the leading national costumes. From a variety of sources may be drawn sketches of the German Christmas tree or the visit of "Ru Klas"; of the sheaf of wheat carefully saved from the Scandinavian harvest and scattered to the birds on Christmas morning; of the tiny candle put in even the humblest Austrian homes on Christmas Eve, "to show the dear Christ-Child the path that is right"; of the Polish festival called the "Little Star Supper," the wafer passed around to be broken in token of peace and good-will; of the English Christmas waits, and many others.

Lunching in the Orient

The women of the Marcy Avenue Baptist Church, of Brooklyn, gave a very successful progressive missionary luncheon, the countries featured being Japan, India, and China. Each table was decorated with the flags, flowers, curios and characteristic features of the country it represented, the hostess, seated at the end of the table, being in the native costume. The Japanese tables were gay with paper cherry-blossoms; the Chinese tables wafted odors of burning joss-sticks; while the Indian tables displayed paper elephants and huge blackbird pies—brown-paper covered receptacles through whose "crusts" protruded the paper heads of blackbirds, the guests pulling strings attached thereto and not only landing their birds but tiny papers inscribed with pertinent facts which, when read, furnished the "singing" of the blackbirds. Each hostess was prepared to greet her friends in native fashion—the salaam of India, the self-handshake of China, etc. By placing the tables in different sections of the room considerable "progression" was required when it was announced that the guests would take their soup in China, their salad in India, and their "sweets" in Japan. At the close of the luncheon a speaker gave a carefully prepared talk on the needs of the countries, taking her subject matter from "The Survey." The program might also include music, such as "Jesus Loves Me," in Chinese; "India's Sunset Hymn," etc. A considerable variety will be found in "Music from Foreign Mission Fields," by Belle M. Brain. (Price, 10 cents.)

The Book of Remembrance for 1921

PREPARED BY DR. E. M. POTEAT TO BE PRINTED EACH MONTH IN "MISSIONS"

Monthly Calendar of Prayer

JANUARY

PRAY FOR EUROPE

We lose many prayers for the want of two things which support each other—specificness of object and intensity of desire.—*Austin Phelps.*

1. That America may appreciate her opportunity and accept her full share of responsibility for Europe.
2. That Americans resident in Europe, diplomatic, military, philanthropic, and commercial, may rightly interpret American ideals.
3. That in the process of reconstruction spiritual forces and ideals may predominate.
4. That the people of goodwill in all countries may recognize a common cause and be wise and tireless.
5. That the Alliance for Promoting International Friendship Through the Churches may be richly blessed.
6. That evangelical Christianity in France may exert a positive influence upon government policies.
7. That the latent forces of peace and goodwill in Germany may gain the ascendancy.
8. That Spain and Portugal in the new era may be liberated from ecclesiastical bondage.
9. That Italy may be redeemed for evangelical Christianity.
10. For the evangelization of the Balkans and the establishment of stable government and social order.
11. For our persecuted brethren in Rumania and the establishment of full religious liberty.
12. For the restoration of peace and prosperity in Hungary and the strengthening of our Baptist forces.
13. That Austria may be saved from despair and awakened to a new national consciousness with truly Christian ideals.
14. That a great spiritual awakening may accompany the rebirth of national life in Czechoslovakia.
15. For the establishment of Poland in peace and righteousness and the strengthening of our churches there.
16. That Lithuania, Latvia, and Esthonia may make steady progress toward the realization of their national hopes.
17. That our Finnish Baptist churches may be adequately equipped and led to meet the opportunity of the hour.
18. For the restoration of peace and stable social order in Russia with free self-government.
19. For our Baptist brethren throughout Russia that they may be able to meet the exigencies of this tragic hour.
20. That the free churches of Scandinavian lands may be able to influence social and political movements for the establishment of the kingdom.
21. That all educational institutions in Europe may be fitted to render the service needed today.
22. That the Christian Student Movement in European universities may be richly blessed.
23. That the liberal movements in Europe upon which future progress must rely may be influenced by Christian ideals.
24. For the newly adopted program of the Baptist World Alliance for relief and reconstruction.
25. For the newly appointed Commissioner of the Alliance, Rev. J. H. Rushbrooke, of London.
26. For our Baptist leadership, that it may be wise and have the vision and power needed.

27. For our present schools in Germany, Denmark, Norway, Sweden, and Italy.
28. For the schools needed for France, Czechoslovakia, and the Slav lands, for Hungary and Rumania.
29. That our Baptist mission and message may be adequately interpreted and given widest publicity.
30. For all our foreign-speaking Baptists returning from America to their former homes, that they may exert a beneficent influence.
31. That the forces of evangelical Christianity throughout Europe may be able to cooperate in practical and effective service.

Bible Studies

FIRST WEEK—JANUARY 1-8

MEMORY VERSE—Psalm 119 : 18. Open thou mine eyes that I may behold wondrous things out of thy law.

LESSON—Acts 1 : 1, and the Gospel of Luke.

The Author and His Book. Thus we have here the beginning of a second treatise on the Origin and Expansion of Christianity. The first was the Gospel of Luke. The author was the beloved physician, an educated Greek, traveling companion of the apostle Paul. Luke tells us that he used his opportunity of two or three years' residence in Palestine (he was with Paul during his imprisonment in Caesarea) to trace out accurately from the beginning the story of the life of Jesus; and in the Acts he is pursuing the subject. The two might be called the Origin and Expansion of Christianity.

He is not concerned to write the history of the several apostles; indeed, most of these are not mentioned in his book after the first chapter, and from the thirteenth chapter it is a history of Paul and his missionary labors. The story begins in Jerusalem and ends in Rome. And again and again through the history we see the author drop interesting lines of influence to follow more particularly the line that leads from Jerusalem, the capital of Judaism, to Rome, the capital of the world.

Thus we see that Luke conceives of Christianity as the one religion for all mankind.

Who was Theophilus? A friend of Luke who had joined a class for the study of Christianity. And Luke is ready to pour out all the treasures of his experience and knowledge upon this one man, who is unknown but for this correspondence.

Help us to treasure as unspeakably precious this record of the beginnings of our holy religion, and make us diligent students of these experiences of the first Christians, that we may keep alive for the generations that follow us the faith and zeal of the first generation.

SECOND WEEK—JANUARY 9-15

MEMORY VERSE—I Peter 1 : 3.

LESSON—Acts 1 : 1-5.

1. The Acts of the Apostles is supremely interesting and important for this reason—it exhibits the life of Christ in the life of the first Christians. It enshrines in the story of the first believers the influence of Jesus on a group of people.

2. The forty days during which he showed himself alive by many infallible proofs was, as Peter calls it, a new birth to a living hope. Their hearts had been broken at the cross and all their hopes had died with the death of their Master. But when on that first Sunday morning he met the women with his gracious "All hail" (our risen Lord's "Good Morning") Christianity's sun rose. The fact of the resurrection of Jesus is the source of the Christian movement. (Compare 1 Cor. 15 : 1-19.)

3. The records enumerate ten appearances of the risen Lord, five on the first Lord's Day

and five afterwards to and including the Ascension. The most striking feature of these appearances is that they are intermittent; he appears and disappears. Why was this? Why did he not stay with them continuously? Because it was necessary for him to accustom them to his spiritual presence as distinguished from his bodily presence. He was not with them in exactly the same way as formerly. (Note: "While I was yet with you," Luke 24 : 44.) It was necessary to substitute his omnipresence for his presence, so that even when they could not see him they might be sure that he was near.

Help us vividly to realize that thou art alive forevermore, and that thou art near to sustain, to direct, and to cheer according to all our need.

THIRD WEEK—JANUARY 16-22

MEMORY VERSE—I Timothy 3 : 16.

LESSON—Acts 1 : 6-11.

1. The kingdom of God was the theme of the teaching of Jesus and the phrase is often on his lips in the Gospels. One is surprised to find the phrase so infrequent in the Acts; yet it occurs there—1 : 31, 8 : 12, 28 : 31. These references show that our Lord made the kingdom his theme in the forty days; that it was the theme of the Christians when they went out from Jerusalem, and the theme of the apostle Paul in his ministry at Rome.

2. It was necessary to reinterpret the kingdom of God in the light of the death of the king. Jesus had allowed his friends to believe him the king, and when he was killed of course their hope of the kingdom died with him. But here he is alive again and speaking the things concerning the kingdom of God. Naturally they ask him: "Dost thou at this time restore the kingdom to Israel?" His answer was a disappointment, for instead of being administrators of a kingdom set up in Jerusalem as its capital, these Galilean fishermen are to be witnesses of his resurrection to the uttermost part of the earth, and he promises them the power which they will need for this task.

3. In his ascension he entered upon that "state of being in which he is equally accessible to the faith of all men." Thereafter it was no longer necessary for any believer to journey to Jerusalem to find his Lord; for wherever the believer is, there is his Lord to help.

4. Jesus will come again "as ye beheld him going into heaven."

Thou art Lord of all. Be altogether King of our lives, of our homes, of our business, of our nation, of all nations. "Even so, come, Lord Jesus."

FOURTH WEEK—JANUARY 23-29

MEMORY VERSE—Romans 10 : 9.

LESSON—Acts 1 : 12-20.

1. Ignorance is usually weakness, but these first Christians illustrate an unusual combination of ignorance and power. The seasons and opportunities were in the Father's authority. What lay beyond the billowy horizons of the future they might not know, but they would have power when the Holy Spirit should come.

2. Accordingly, when on the Mount of Olives he vanished out of their sight, there is no depression in their hearts, as having lost him. On the contrary it is with a joyous confidence that they return to Jerusalem.

3. The tragedy of Judas is a dark blot on this history. He carried the bag, fell under the spell of the love of money, and sold his Lord for thirty pieces of silver. The money one gets by dishonor turns to fire and burns the soul of a man, and the Field of Blood in this first chapter of the Acts is there as a perpetual warning.

We thank thee for fellowship in prayer, for thy presence in the meetings of thy people, for the peace of knowing that death does not end all. May the dark example of Judas teach us loyalty and faithfulness to thee in everything.

A Birthday Calendar

Birthdays of the Missionaries and Officers of the Missionary and other Cooperating and Affiliating Organizations of the Northern Baptist Convention.

Abbreviations—Figures in parenthesis indicate date of appointment. Word following indicates field or form of service. Letters in parenthesis indicate Board or Society. (F), American Baptist Foreign Mission Society. (H), American Baptist Home Mission Society. (WF), Woman's American Baptist Foreign Mission Society. (WH), Woman's American Baptist Home Mission Society. (P), American Baptist Publication Society. (SC) State Convention. (E), Board of Education. (M), Ministers and Missionaries Benefit Board. (UA), under appointment.

JANUARY, 1921

1. Miss Pauline Whiting ('15), General (WH).
Rev. D. S. Jenks, N. H. (SC).
Rev. H. E. Dudley ('02), Burma (F).
Victor Hanson ('14), E. China (F).
Mrs. L. E. Martin ('91), S. India (F).
Mrs. E. E. Sweet ('93), E. China (F).
W. H. Barrett (SC).
Walter Chizanowski, Norwegians (H).
Miss Elsie Newman, Jackson College (H).
2. Theo. DeLuca, Italians (H).
Ethel M. Jones ('20), Burma (WF).
3. Mrs. Willis F. Thomas ('80), Burma (F).
Sum Sing Lun ('00), Chinese in Calif. (P).
Rev. Z. A. Space, New York (H).
Rev. N. Wakeham (SC).
F. Okazaki, Japanese (H).
Rev. Henry O. Wyatt ('20), Assam (F).
4. Rev. J. A. Curtis ('98), S. India (F).
Mrs. F. W. Harding ('07), Assam (F).
Mrs. J. L. Snyder ('01), Burma (F).
Miss Florence M. Rumsey ('15), Japanese, Seattle (WH).
Rev. Carl Fischer, Colporteur (P).
Howard N. Cooper, M. D. ('20), U. A. (F).
5. Miss Sarah Kelly ('90), S. India (WF).
Miss Martha Blackmore ('18), Cuba (WH).
Rev. Wm. Pettigrew ('96), Assam (F).
William J. Clark, Pres. Va. Union Univ. (H).
Rev. Thomas Hagen, S. Dakota (SC).
6. Rev. A. T. Fishman ('20), S. India (F).
Miss Celia L. Johnson ('10), Burma (WF).
Miss Marie Meereis ('08), Slavs (WH).
Miss Cora Beath ('15), Italians (WH).
Rev. A. Rodriguez, Cuba (H).
E. Bixler Davis.
7. Mrs. Mary McIntyre, New York (SC).
C. A. Brooks, Sec. City and Immigrant Work (H).
Harold Husted, Investigator and Organizer (H).
Rev. E. M. Steadman, Colorado (H).
Mrs. F. G. Davis, Bishop College (H).
8. Miss Anna Dahlgren ('19), U. A. (WF).
Rev. Henry Huizings ('96), E. China (F).
Mrs. C. H. Whitnah ('19), Burma (F).
Miss Alice B. Matthews ('04), Slavs (WH).
Miss Rosabel Rider ('08), Negroes (WH).
Miss Eva Button ('91), General (WH).
Rev. Edward E. Cox, Colporteur (P).
9. Mrs. S. A. D. Boggs ('92), Assam (F).
Mrs. S. E. Moon ('04), Congo (F).
Mrs. F. N. Smith ('11), W. China (F).
Mrs. Paul Buffa, New York (SC).
Miss Alice Owen ('16), Porto Rico (WH).
G. Basile, Italians (H).
10. Miss Evalyn A. Camp ('16), Japan (WF).
Mrs. Ida M. Holder ('14), India (WF).
G. Castellon, Cuba (H).
Miss Carrie Shurtleff ('20), W. China (WF).
11. Miss Myrtle Rayner ('13), Miners (WH).
Mrs. Peter Frederickson ('87), Congo (F).
Miss Mary L. Parish ('07), Burma (WF).
Miss Bertha M. Evans ('09), S. India (WF).
Louis Zibelli, Italians (H).
Gordon E. Gates ('20), U. A. (F).
12. Rev. F. B. Palmer, Colorado (SC).
Mrs. Saverio Scalera, New York (SC).
Miss Agnes Whitehead ('85), Burma (WF).
Rev. W. H. Leslie, M. D. ('93), Congo (F).
Elias Revy, Hungarians.
Rev. F. G. Larson (SC).
C. D. Hubert, Morehouse College (H).
13. Arden B. Miller (H).
Paul Bednar ('09), Slovaks (H).
14. Mrs. W. A. Stanton ('92), S. India (F).
G. C. Adams, M. D. ('17), U. A. (F).
15. Miss C. E. Berry ('15), Spelman (WH).
Miss Lillian van Hook ('15), E. China (WF).
Mrs. J. A. Curtis ('99), S. India (F).
Mrs. H. S. Philpott ('17), Burma (F).
Mrs. J. E. Tanquist ('13), Assam (F).
Miss Selma Shultz, Benedict College (H).
16. Mrs. M. C. Booker ('16), Arkansas College (WH).
Miss Bessie Williford ('19), E. China (WF).
M. L. Christiansen, Danish (H).
17. Rev. J. P. Jacobs, Missouri (SC).
Miss Sarah R. Slater ('89), Burma (WF).
Rev. G. R. Hovey, Sec. Education (H).
Rev. C. H. Bolvig (SC).
John Frydryk, Polish (H).
18. Miss Elma R. Tharp ('18), Japan (F).
Rev. A. J. Weeks ('05), Burma (F).
Miss Luisa Martinez, Cuba (H).
Rev. L. Molina, Cuba (H).
Andrew Swartz, Swedish (H).
Mabel Stumpf ('20), Philippines (WF).
19. Rev. N. E. Woodbury ('19), Burma (F).
Mrs. William Ashmore ('77), S. China (F).
Rev. David Cardona, El Salvador (H).
20. F. W. Goddard, M. D. ('03), E. China (F).
H. E. Johnson, (H).
Rev. B. E. Ebel, Germans, Boston (SC).
D. R. Peterson, Oregon (SC).
21. Rev. Wm. Dring ('90), Assam (F).
Miss Beulah E. Bassett ('07), W. China (WF).
Rev. V. S. Phillips, Univ. of Ohio (E).
22. Miss Mary E. Danielson ('02), Japan (WF).
Rev. J. H. Oxrieder ('02), Bengal-Orissa (F).
Rev. C. L. White, Exec. Secretary (H).
Rev. J. C. Austin, Ass't Director Promotion, Ohio (SC).
23. Mrs. C. L. Foster ('12), W. China (F).
Mrs. A. H. Henderson ('93), Burma (F).
Mrs. P. C. Metzgar ('05), Congo (F).
Mrs. Wallace St. John ('99), Burma (F).
Miss C. A. Howard ('11), Spelman (WH).
Rev. C. J. Pope, Univ. Nebraska (E).
Manuel Ledesma, Nicaragua (H).
Rev. H. B. Foskett, Dist. Miss. S. California (SC).
F. DiTommaso, Italian (H).
24. Rev. H. I. Marshall ('03), Burma (F).
J. L. Snyder ('01), Burma (F).
R. B. Davidson ('20), (E).
Rev. C. E. Bergfalk (SC).
25. Mrs. J. W. Stenger ('10), S. India (F).
W. A. Holmes ('01), S. S. and Y. P. work (P).
Miss Bertha West ('19), General (WH).
Miss Nellie Marr ('15), Italians (WH).
26. Policarpo Barro ('18), (H).
D. L. Woods (SC).
Mr. S. V. Hollingworth ('20), Burma (F).
Rev. A. B. Minaker, Idaho (SC).
George H. Young, Dir. Religious Ed., Ohio (SC).
27. Mrs. P. B. Tooms ('84), Mexicans (WH).
Miss H. M. Sundell ('04), City (WH).
Miss Sarah Whelpton ('09), Philippines (WF).
Geo. W. Disher, Pastor, Oakland.
Jose Perez, Porto Rico (H).
P. Sastre, Porto Rico (H).
George Chira, Italian (H).
28. Rev. and Mrs. J. M. Carvell ('95), Assam (F).
Rev. A. V. B. Crumb ('77), Burma (F).
Rev. C. M. Dinsmore, Indiana (SC).
Miss Florence Potts ('19), Rumanians (P).
Rev. J. G. York (SC).
Joseph Botka (H).
29. Mrs. Charles S. Keen ('06), E. China (F).
Mrs. William M. Young ('00), Burma (F).
Edmund Lipinski, Polish (H).
Ernest Richards, Jackson College (H).
30. Miss Augusta H. Peck ('05), Burma (WF).
Rev. O. C. Wright, Oregon (SC).
Rev. and Mrs. A. E. Stephen ('93), Assam (F).
Miss Evalina O. Worden ('87), Spelman (WH).
Rev. and Mrs. Wm. Wynd ('91), Japan (F).
Perry D. Woods ('20), (E).
Rev. York A. King, N. E. and Atlantic States (H).
B. M. Johnson ('20), S. India (F).
Fukumatsu Okazaki, W. Washington (SC).
31. Miss Lucy Goff ('18), Italians (WH).
Mrs. C. K. Harrington ('86), Japan (F).
Rev. D. D. Proper, Nebraska (H).
Miss Aganetha Neufeld ('15), S. India (WF).
A. M. Diaz, Porto Rico (H).
Rev. Johann Penner ('13), S. India (F).
Rev. F. M. Derwacter ('20), Japan (F).
Kemper Harrel, Morehouse College (H).
Rev. O. I. Forester, S. Dakota (SC).
Elsie P. Kappen.

Foreign Missionary Record

SAILED

Rev. and Mrs. T. V. Witter, October 2, from San Francisco for Podili, South India.

Rev. and Mrs. J. A. Howard, October 12, from Vancouver for Contai, Bengal-Orissa; Miss Grace Pennington and Miss Minnie Pound for Bassein, Burma; Mrs. Ida Elliott for Mandalay, Burma; Mrs. J. C. Richardson for Rangoon, Burma; Rev. and Mrs. B. J. Rockwood for Kurnool, South India; and Miss Ella Gifford for Japan.

Rev. and Mrs. H. I. Marshall, October 21, from Vancouver for Insein, Burma; Miss Margaret Wolcott, Miss Gladys Dorrie, Miss Lena Keans for South India; Miss Ethel Lacey for China; and Miss Vida Post for Japan.

BORN

To Rev. and Mrs. C. L. Bromley, of Shanghai, East China, a son, Charles Darr, October 20, at Berwyn, Ill.

DIED

Mrs. Louisa Bunker, wife of the late Dr. Alonzo Bunker, one of the pioneer missionaries in Burma, October 21, in Newton Center, Mass.

Bible Exercise for Crusaders

WHAT GOD SAYS TO HIS SOLDIERS

Reveille—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5 : 14.)

The Roll Call—"And he calleth his own sheep by name." (John 10 : 3.)

Attention!—"Look unto ME, and be ye saved." (Isa. 45 : 22.)

Quick March!—"I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3 : 14.)

Halt!—"Stand still, and see the salvation of the Lord." (Ex. 14 : 13.)

Stand-at-Ease—"I will give you rest." (Matt. 11 : 28.)

When on Guard—"Watch ye and pray, lest ye enter into temptation." (Mark 14 : 38.)

When in Camp—"The angel of the Lord encampeth round about them that fear Him, and delivereth them." (Ps. 34 : 7.)

When Fighting—"Fight the good fight of faith, lay hold on eternal life." (1 Tim. 6 : 12.)

When Wounded—"They that wait upon the Lord shall renew their strength." (Isa. 40 : 31.)

"In quietness and in confidence shall be your strength." (Isa. 30 : 15.)

When a Prisoner—"Fear thou not; for I am with thee: be not dismayed; for I am thy God." (Isa. 41 : 10.)

In the Hour of Death—"Let not your heart be troubled; ye believe in God, believe also in ME." (John 14 : 1.)

The Last Post—"Watchman! what of the night?" (Isa. 21 : 11.)

"I will never leave thee." (Heb. 13 : 5.)

In the Grand Review—"Well done! thou good and faithful servant . . . enter thou into the joy of thy Lord." (Matt. 25 : 21.) H. W.

In Dedication

Lord God of hosts, at whose command

Nations arise and kingdoms fall,
Who would'st not spare thine only Son,

But gave him freely for us all.

So now, ourselves and all we have


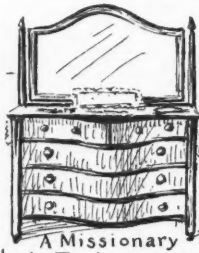




We offer thee without reserve;
Our aim—the doing of thy will,
The passion of our souls—to serve!

To bring the new world brotherhood,
Our heritage in Christ to share
With needy kinsmen far and near;
To meet our Lord's unanswered prayer.

So let us share thy sacrifice,
Thy mighty purposes fulfil,
Build us, O Lord, as living stones
Into the temple of thy will.

—Mary W. Vassar.

MISSIONS' PUZZLE PAGE

<p>1</p>  <p>The Country</p>	<p>2</p>  <p>A Missionary Lady Teacher who has been out about a year</p>	<p>3</p> <p>ABCD F GHIJKL</p>  <p>A Minister and his wife who are two of our oldest missionaries in service</p>
<p>4</p>  <p>A missionary & his wife who are to celebrate their 30th Anniversary in 1921</p>	<p>5</p>  <p>A Missionary Lady Teacher who after her vacation was gladly welcomed back in 1919</p>	 <p>A missionary and his wife who are veterans on the Field</p>

NEW SERIES—NO. 6. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

For a correct set of answers for the year a first prize will be given, consisting of one missionary book. For correct answers to four of the puzzles each month for the year, a year's subscription to *MISSIONS*, sent to any address.

Send your answers to *MISSIONS*, Puzzle Department, 276 Fifth Avenue, N. Y.



Christmas

"For somehow not only for Christmas,
But all the long year through,
The joy that you give to others
Is the joy that comes back to you;
And the more you spend in blessing
The poor and the lonely and sad,
The more of your heart's possessing
Returns to make you glad."



Some Don'ts

Don't use Latin words or other foreign language words unless you know accurately what they mean. To hear a man say "the curricula contains" discloses a lack in him somewhere.

Don't think a careful choice of words is finicky; we have a beautiful language when it is fittingly used, and the study of words is as profitable as it is interesting. You recognize choice English when you hear it. See to it that others hear it from you.

Answers to November Puzzles

1. Blakely, Verna A. (Assam).
2. Yost, Helen (Congo).
3. Cronkite, Ethel (Bengal-Orissa)
4. Stumpf, Mabel (Philippines).
5. Jenkins, Louise (Japan).
6. Wall, Frida (China).

Curious Questions

1. What kind of a tub did Diogenes live in?
2. What verse in the Bible is called the "Neck-Verse," and why?
3. What is the meaning of the word "Koran" in Arabic?
4. What is said to be the most curious book in the world?
5. Who built the Great Wall of China and when?

(Answers to these questions will be given in the January issue. Meanwhile, see how many of them you can answer. We shall be glad to receive questions from the C. W. C. or W. W. G., with answers. Also questions you would like to have answered, and we will do our best to get the answer. This might be made a very interesting corner of the page.—Ed.)

Song Of The Waits

Poem by
NAHUM TATE

Allegro

Sussex Carol of The
14th Century
Arr. by William Lester

While shepherds watched their flocks by night, All seat-ed on the ground, The
"To you, in Da-vids town, this day Is born, of Da-vids line, The
Thus spake the ser-aph; and forth-with Ap-peared a shin-ing through Of

an-gel of the Lord came down, And glo-ry shone a-round. "Fear
Sa-viour, who is Christ the Lord; And this shall be the sign. The
an-gels prais-ing God on high, Who thus ad-dressed their song:—"All

not! said he; for might-y dread Had seized their trou-bled mind, Glad
heav-nly babe you there shall find To hu-man view dis-played, All
glo-ry be to God on high, And to the earth be peace: Good

tid-ings of great joy I bring, To you and all man-kind.—
mean-ly wrapped in swath-ing-bands, And in a man-ger laid.—
will hence forth from heav'n to earth, Be-gin and nev-er cease!"

Copyright 1920 by William Lester

The Carol Above is from Dr. Stifler's Fine Program

THE Christmas Home Mission exercise for Sunday schools, entitled "The Song in the Sky," was prepared under the direction of the Missionary Education Department of the Board of Education by James Madison Stifler, pastor of the Evanston Church, Illinois. It contains not only excellent Christmas and Home Mission material, but also two beautiful carols. The music for these has never before been printed or used in this country. One is a Bohemian carol of the thirteenth century, very beautiful, easy to learn and instantly attractive. The other is an old English carol of the fourteenth century, equally beautiful. The carols were discovered and brought to light by Mr. William Lester, a brilliant young Chicago composer, whose choral work and songs have brought him rapidly to the front during

the past few years. Even if your school has not used the stories, send for the exercise and follow this much of the program. It is worthy of a careful consideration from every program committee.

Mission Study Helps

A number of important helps on teaching the mission-study books for the current year are available.

The mission-study classes that are studying as a text-book Prof. William H. Hall's book, "The Near-East Crossroads of the World," will have an opportunity to widen the scope of their study. A pamphlet has been prepared by the Near-East Relief to be used in connection with the study of Prof. Hall's book. It contains much interesting and valuable information relative to the work of the

Near-East Relief in the areas mentioned in the study-book, and is admirable for supplementary reading and study. The pamphlet is intended for leaders of the study classes, and may be obtained, without charge, from the National Headquarters of the Near-East Relief, 1 Madison Avenue, New York City. Mission-study class leaders who desire to secure through work from their classes will do well to secure this pamphlet as soon as possible.

A Pageant for the Bible and Missions

Woman's Mission Circles and other groups studying Mrs. Montgomery's book, "The Bible and Missions," should get a copy of the pageant entitled, "A Message for Man," just published by the Baptist Woman's Missionary Union of Georgia. It makes a very interesting and appropriate program for use in connection with the book, and offers a very happy plan for public presentation of the significant facts in the text-book.

There are seventeen characters (though this number may be reduced if desired), representing the Old and New Testaments, India, China, Burma, and other Mission Fields, Translation, The British and Foreign Bible Society, The American Bible Society, Great Britain, the United States, and the World. The costumes are simple and the whole pageant is very impressive. The price is ten cents.

Send for copies to the Literature Department of the General Board of Promotion at any of the following addresses: 276 Fifth Avenue, New York City; 700 Ford Building, Boston, Mass.; 2969 Vernon Avenue, Chicago, Ill.; 506 Columbia Building, Los Angeles, Calif.

Remarkable Records in India

Thirty years is a long term of service. Rev. and Mrs. W. C. Owen of Atmakur, in our Nellore Mission, have such a term to their credit, as they first went out in 1891.

Still longer is the term of Rev. and Mrs. John Newcomb, of Cumbum, who began in 1884, and are on their thirty-seventh year.

Then there is the veteran, Dr. David Downie, of Nellore, whose service dates back to 1873, forty-seven years. Certainly remarkable records.

Notes From India

Miss Julia Bent was warmly welcomed back to her field in Madras after her furlough last year.

Miss Ursula Dresser, of Ongole, is left in a trying situation through the lack of adequate force in the Mission, leaving her with the work of two on her hands.

(Address all mail for MISSIONS to 276 Fifth Avenue, New York.)

MISSIONARY PROGRAM TOPICS FOR 1921

- January.* The Bible and Missions.
February. The Bible and Missions.
March. The Bible and Missions.
April. The Heart of Christian Stewardship.
May. Mission Work for the World's Children.
June. Life Enlistment.
July. Missionary Library and Magazine Table.
September. Mission Work in State and City.
October. From Survey to Service.
November. From Survey to Service.
December. From Survey to Service.

January: "The Bible and Missions"

1. Hymn: "How firm a foundation."
2. Selections from the 119th Psalm (First 18 verses perhaps).
3. Prayer by pastor or leader.
4. Reading: Article on the Bible, beginning on page 644.
5. Hymn: "The heavens declare Thy glory, Lord."
6. Fresh Stories About the Word. (Have three persons for this, each taking one of the brief stories.) Page 646.
7. Hymn: "Tell me the old, old story."
8. The Indian's Twenty-third Psalm (Reading).
9. Sentence quotations from pages 648, 649 distributed among a dozen individuals, or read impressively by one person.
10. Hymn: "O Word of God incarnate."
11. Alphabet of Bible Truths. (Can be very effective if twenty-six persons take part, each announcing his letter and then giving the verse and its location. Boys and girls might be enlisted for this exercise, and large letters be held in sight.) P. 650.
12. Tributes to the Bible. Page 648.
13. Personal tribute by pastor or leader, with closing prayer.

Note. The material in this issue can be used in various ways, and selections can be taken from Mrs. Montgomery's volume. The suggestions above are intended for those who have no ready material. There will be special programs for February and March.

"The Bible and Missions"

A stereopticon lecture based on Mrs. Montgomery's study-book, "The Bible and Missions," has been prepared and is now ready for rental at \$2, plus the carriage each way. Mrs. Montgomery approved the selection of pictures. The lecture can be secured at the following stereopticon depositories of the General Board of Promotion:

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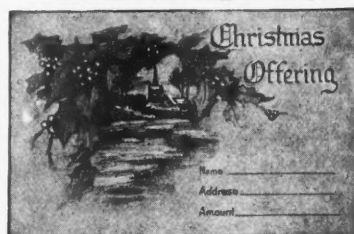
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